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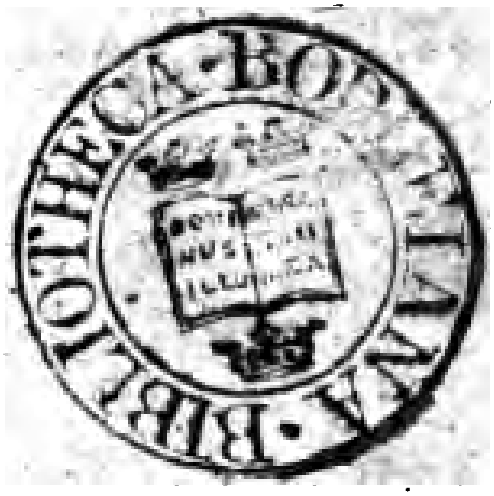
138. g. 25.

THE SINNER'S
SACRIFICE.

Ler teine prayers and godly meditations very needfull for euerie

[illegible]
tion.

Imprinted at [illegible]
by the Widdowe [illegible]
for Thomas Pauier.
1601.


BIBLIOTHECA BODLEIANA

meane perſons to
their betters: and e-
uerye friend to his
welwiller lightly wil
ſend ſome token or
other, (if his ability
do ſerue) for a friend-
ly hart and affection.
My guift which I
do

ſuch as a poore wel-
willer may preſent, in
thankfulneſſe for the
benefits receiued al-
ready at your hands:
not with-ſtanding,
ſmall though the
price be: I haue good
hope your worſhip

th increase of [illegible]
rall benefits, but
ecially with his
auenlye blessings,
at long you may
le a godlye mem-
r to this honora-
e cittye, a speciall
uorer of the church
Christ, and a fa-
mous

edicatorie.

s aduancer of
uth and gloric,
our euerlasting
omfort and
felycitye,
Amen.

Ezebel

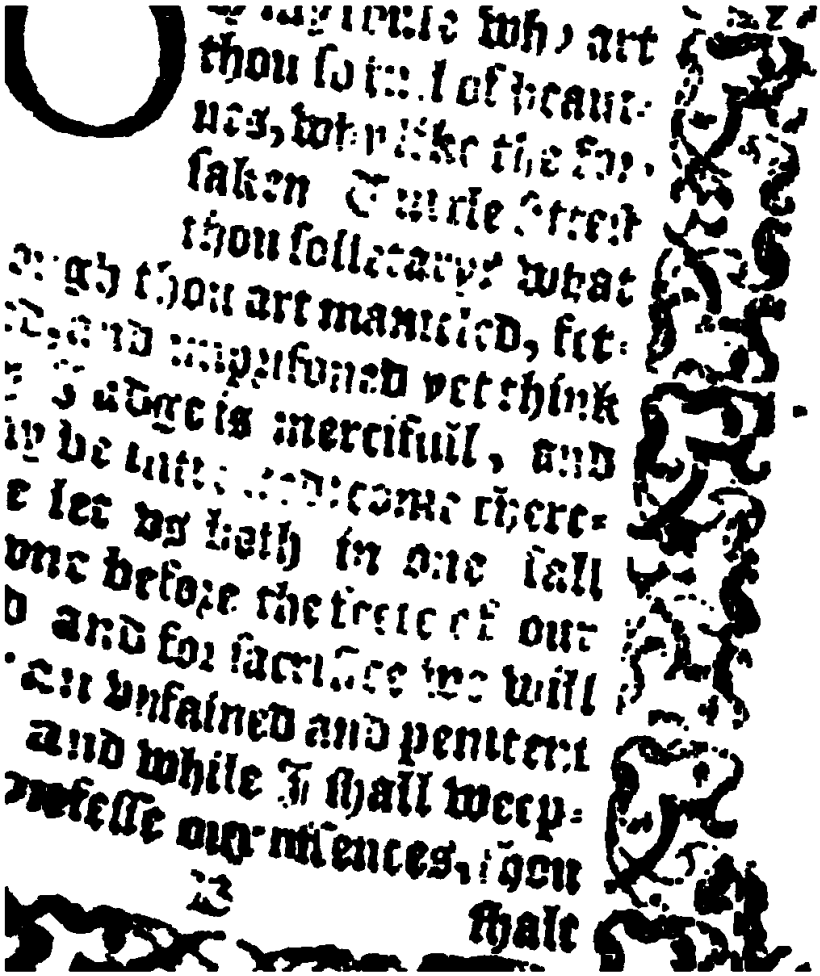
Bysshop
booke
Amen

before pra

er.

When you int
offer the sacr
prayer, praisi
thanksgiuing to almigh
you shall with oza
selfe into some solita
ceptacle, where b
one, you shall cast
accompt of your fore

Th



O [illegible] why art
thou so full of beauti-
ues, wherefore thy for-
saken & wilde street
thou solitary? what
ough thou art married, fet-
ered & impaſſioned yet think
e judge is merciſull, and
ly be tuttored come there-
e let vs both in one fall
one before the feete of our
d and for ſacrifice we will
an vnfained and penitent
and while I ſhall weep-
confeſſe our offences, thou

ſhalt

tion, and [illegible]
ments of eternall damnation, I
most humbly offer vp these my
oblations of prayers, and deu-
ter my vnfaigned consciences
before thee sweete Iesus.

To God the Father.

O thy almighty, omnipotent,
and eternall God, sacred
director of vnmeeke Sion:
thou that redeemedst the exile
Israelites and made a passage
for them through the deep, by
ho

with gracious eyes, the
nd d conſcience of thy po-
creature, incline thine
s of compaſſionate pity,
ant audience to the place-
eares, ſent from the ſoule
e thy miſerable ſuppliant,
ning vnder the burthen of
eauy tranſgreſſions, I
ſinned, oh my god I haue
ed, and the number of my
es exceeds the Deepe ſands,
hou carefull of my well-
forwarnedſt me to taſt of
forbidden fruite, but I
les of thy commaund, like
obedient ſon, haue gorged
ſelfe with thy diſhonour.
hen what ſhall become of
miſerable forlorne ſinner?

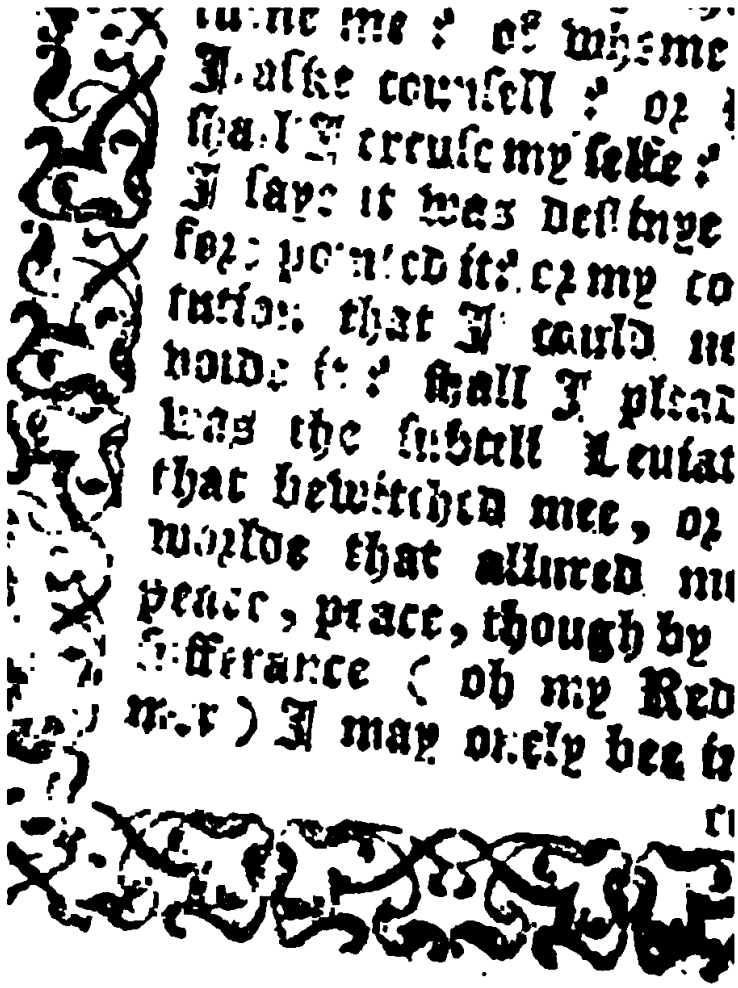
thy kingdome, [illegible]
then heare my prayers, and let
my plaints be pitties of thee:
To whom be all honour and
glory, for euer, Amen.

To God the Sonne.

O thy my deare Saviour
whose deerest bloud wa
my sinnes deare sacrifi
thou that induredst the woun
ding of thy brest, to salue th
wounds of my poore sinn
smarthted soule, with wh
su

miſſine termes, ſhall I ſo-
t thy grace, that ſo vngra-
ully haue loſt that, which
u haſt ſo dearely ranſomed:
eyes, weepe your ſelues
linde, that ſo oft haue beene
ynke with deſire o. forbid-
den things, breake heart that
haſt nurſed ſo many vnhal-
lowed thoughts, to the viola-
tion of Gods holy commaun-
dments: ſhall forth my braines
that haue deuiſed ſo manye
complots to diſhonor my ta-
ked redeemer: be dumbe my
tongue, that haſt ſo often pro-
phaned with blaſphemies, the
temple patent of pureſt holi-
neſſe: diſſolue my Heart that
haſt beene agent and actor of

ſo

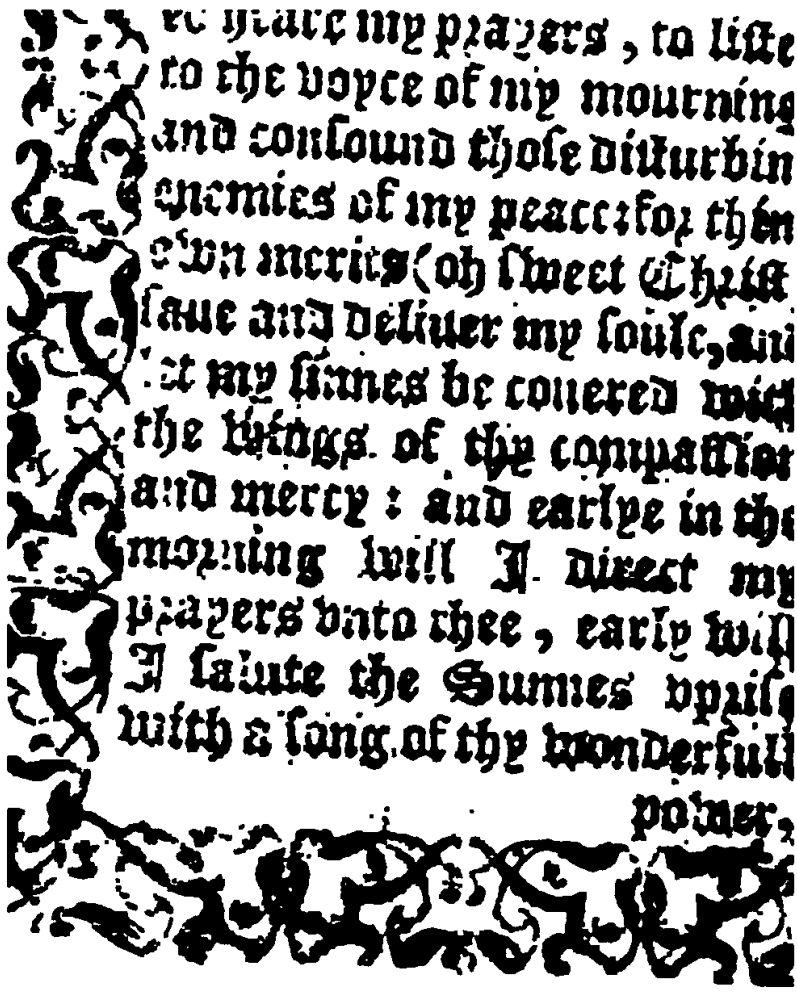


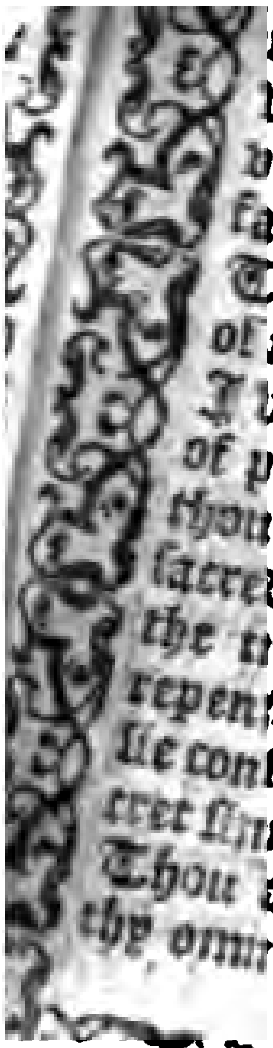
Sacrifice
t to keep me to blame,
d no malignant pow-
erly power, and there-
o excuse of reason that
n allenge may stand
guilte, or make a tem-
: for my greatest sinnes
haimous offences, omitte
b the Prophet I will say,
s O God, it is so, that
ne offended, it is mine owne
iquity, it is mine owne wil-
ines that hy oth neselfe that
me Owne this wrong into
my selfe: Wherefore omit to thy
Whole mercy, there weep-
t: Eyes and hands
appeale, oh turne not thy
fa. from me deare God, stop
not thy eares at my laments,
re-

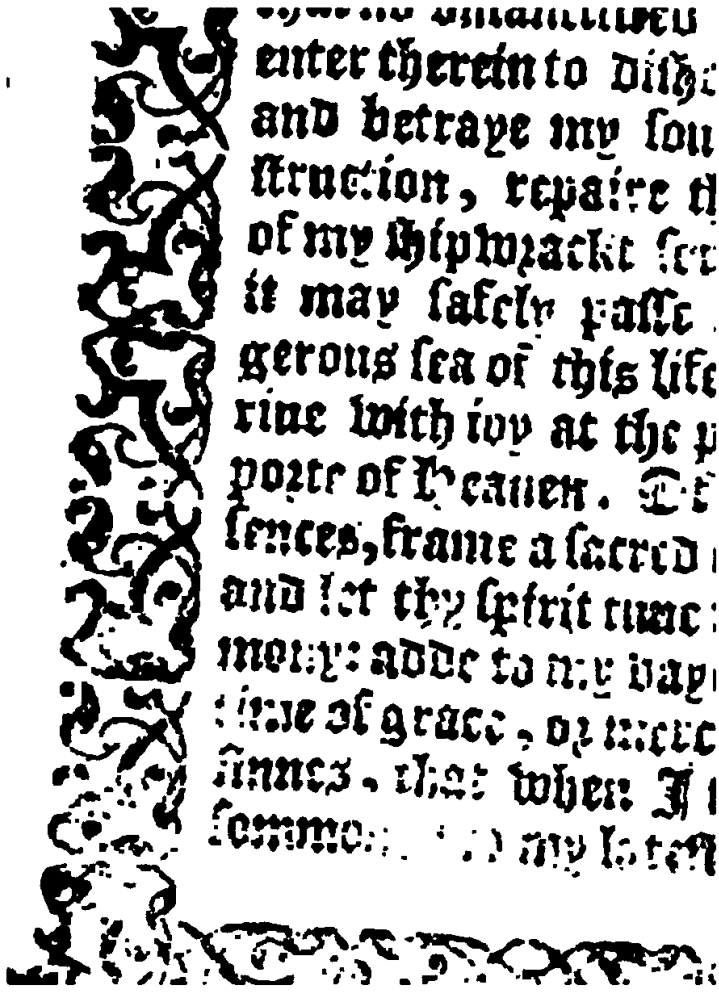
cast away, let me not be num
bred amongst the damned, le
me not be throwne downe t
the deepe, from whence there
is no ascension: Let not that
insatiate deuourer of soules
triumphe, that thy grace was
not sufficient to ransome me:
Oh let not my sinnes which
thou hatest, ouerthrowe the
vertue of thy mercy, which
thou so dearely louest, forgiue
my simplicitie oh God, that
haue set my felicitie in the
plea

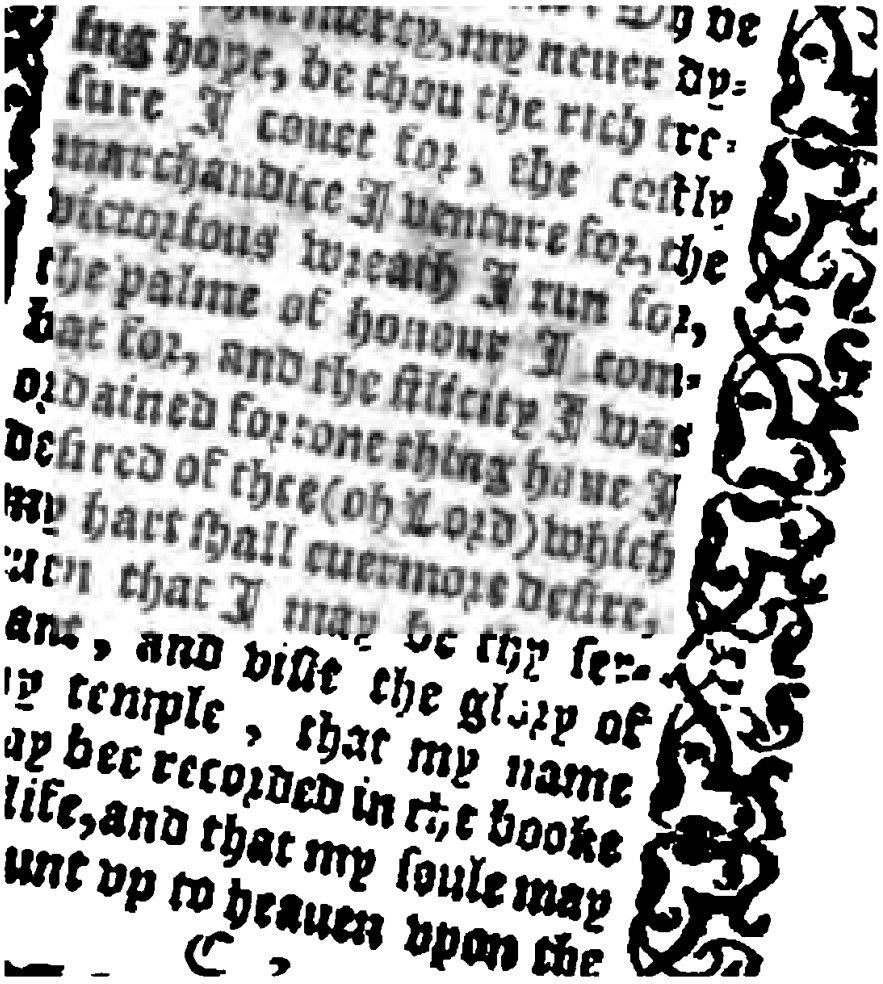
pleasures of this vaine world, whose sorrowes are infinite, whose griefes aboue measure, whose longest happinesse hath an end, whose surest felicitie is by time and death ruinated and made miserable: Crosse out of the table of remembrance (Oh I oft) my manifold misdeeds, and with that soule curing baulme, that hallowed purple streame, which issued from thy glorious blessed woundes, sanctifie and make cleane the vile impuretie of my soule, seperate my transgressions, as farre from me as is the Southe from the furthest Septentriall, doome them with the dateliesse Doome

of









non: but thou canſt giue
me: oh giue it then vnto h
whoſe tongue thou haſt in
red to intreate for it: b
mercyfull God, and take
penitent ſoule vp into thy
vnto boſome, there to rem
world without end. Amen

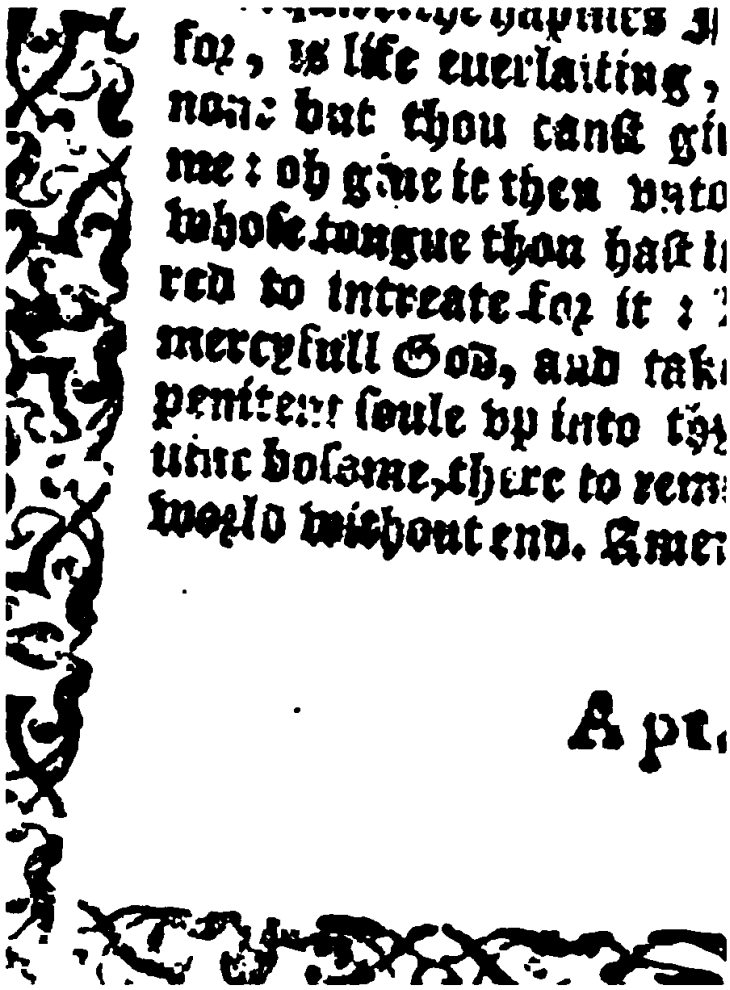
A pra

Sacrifice.

ier for the remiſ-
ſion of ſinnes.

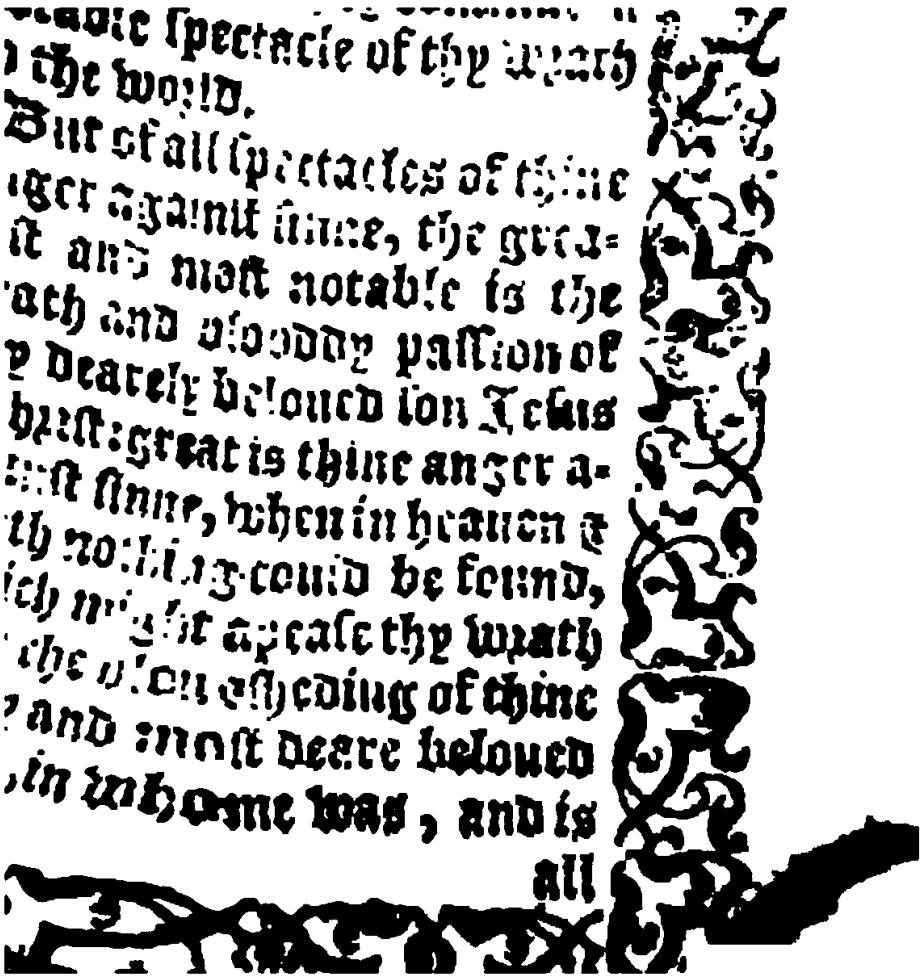
O holy, righteous, and
moſt mighty God, Lord
& gouernor of the whole
ld, Iudge of all men, ab
ercifull, patient, and moſt
acious father, whoſe eyes
e vpon the waies of all men,
are ſo cleane, that they can-
ot abide impietie: thou ſear-
heſt the harts and tricſt the
thoughts and raines of all mē,
thou hateſt ſinne and ab-
horreſt iniquitie for ſinnes
ſake, thou haſt grieuously pu-
niſhed mankinde thy deare
creature, as thou haſt declared

by



for, is like euerlaiting,
nam: but thou canst gi
me: oh giue it then vnto
whose tongue thou hast i
red to intreate for it:
mercyfull God, and tak
penitent soule vp into th
ume bosome, there to rem
world without end. Amen

Apr.



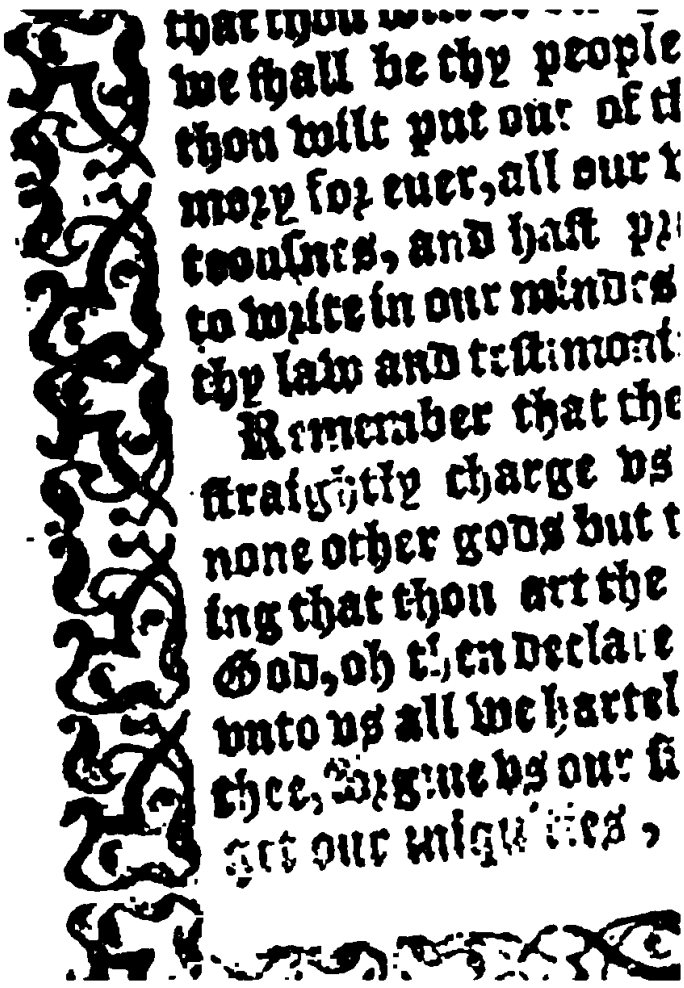
ſpectacle of thy wrath
the world.
But of all ſpectacles of thine
ger againſt ſinne, the great-
ſt and moſt notable is the
ath and bloody paſſion of
y deerely beloued ſon Ieſus
hriſt: great is thine anger a-
inſt ſinne, when in heauen
ly nothing could be found,
ich might appeaſe thy wrath
the effuſion of thine
and moſt deere beloued
, in whome was, and is
all

haue free acceſſe to thy throa
now rather of grace then
Juſtice. Remember that th
by him haſt bidden vs to aſk
and promiſſed that we ſhou
receaue, ſaying: aſke & ye ſh
haue, ſeeke and ye ſhal find
knock and it ſhalbe open
vnto you.

O thy deare God, and m
meeke mercyfull father, I
harrely beſeech thee to be m
cyfull vnto vs, for this t
Chriſtes ſake, for his deat
ſake, for thy promiſſe, fri

and mercy es ſake: haue mer-
cy vpon vs, pardon and for-
giue vs all our ſinnes, iniqui-
ties and tranſgreſſions, what-
ſo euer we haue committed a-
gainſt thee, in thought, word,
or deed, euer or at any time,
hetherto by any meanes, Deare
father haue mercy vpon vs,
though wee bee poore, our
Chriſt is rich: though we be
impure, yet he is pure and ho-
ly, for his ſake therfore be mer-
cyfull vnto vs.

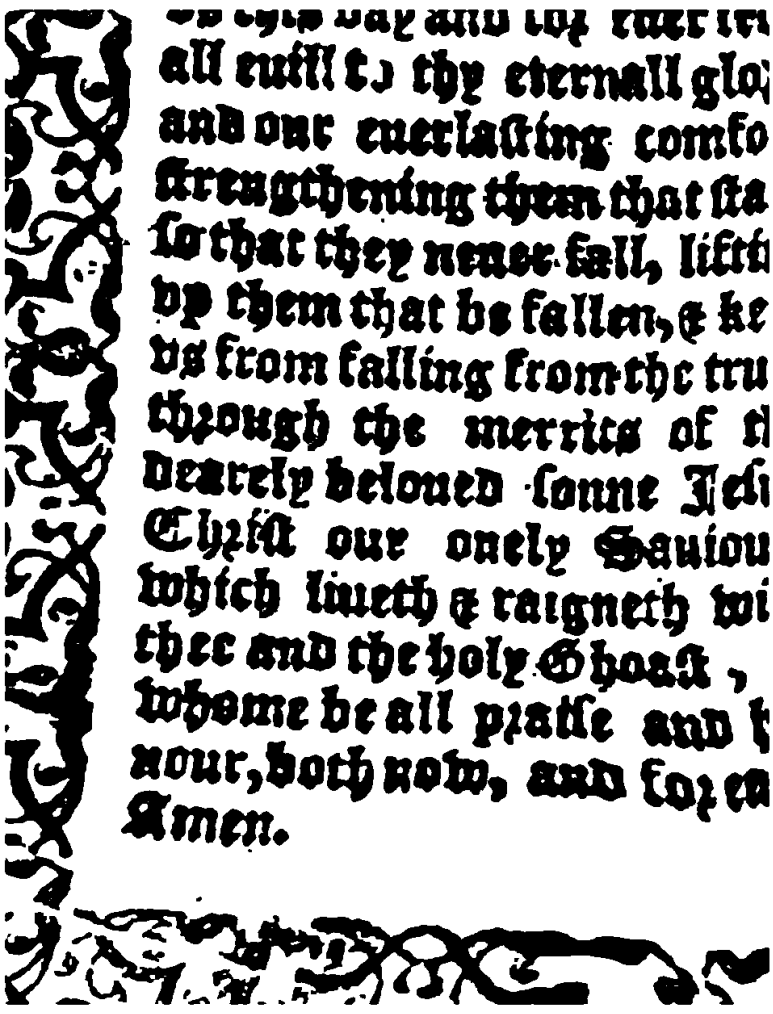
Call to minde how thou haſt
promſed that thou wilt power
out of thy cleare waters, and
waſh vs from our filth, and
cleanſe vs from our euils: for-
get not that thou haſt promi-



that thou [illegible]
we shall be thy people
thou wilt put our of t
mory for euer, all our t
tounsnes, and hast p
to walke in our minds
thy law and testimont
Remember that the
straygtly charge vs
none other gods but t
ing that thou art the
God, oh then declare
vnto vs all we hartel
thee, forgiue vs our s
get our wigkednes,

...harts, our carnall, ſecure,
and idle harts, our malicious
couetous, & impatient harts, &
in place thereof giue vs new
harts, holy and patient harts,
to feare thee, to loue thee, and
to truſt in thee for euer.

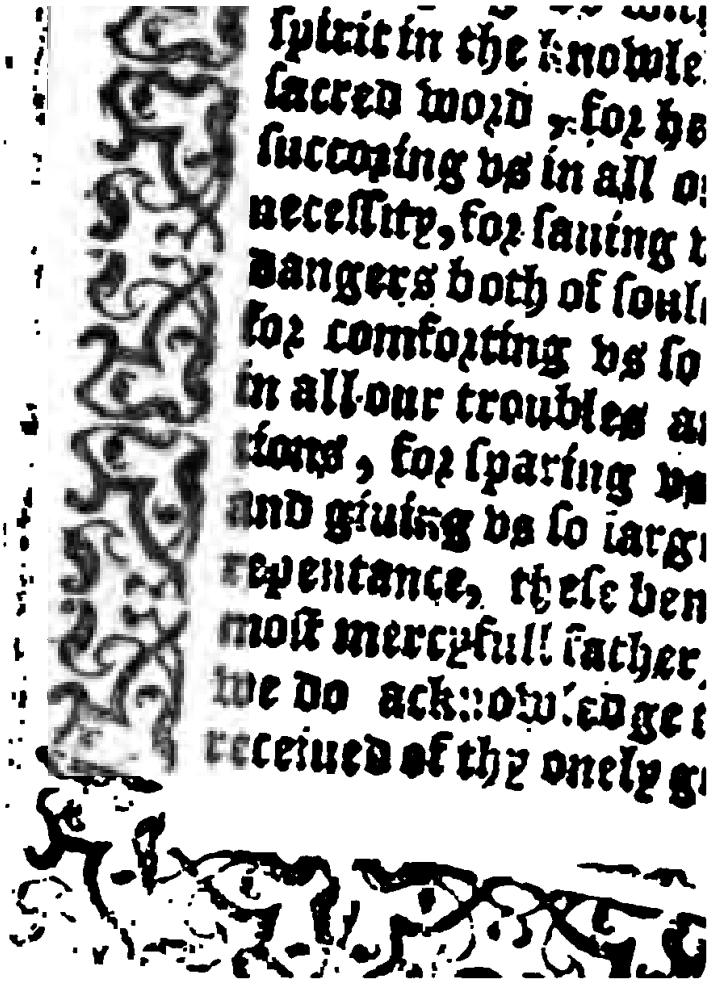
Write thy lawes in our
harts, graue it in our minds,
wee heartely beſeech thee,
giue vs the ſpirit of prayer:
make vs diligent and hap-
py in the workes of our
vocation: take into thy



the eyes day and nyght ener in
all euill to thy eternall glo
and our euerlasting comfo
strengthening them that sta
so that they neuer fall, lifti
vp them that be fallen, & ke
vs from falling from the tru
through the merrits of t
dearely beloued sonne Jes
Christ our onely Sauiou
which liueth & raigneth wi
thee and the holy Ghost,
whome be all prayse and
nour, both now, and for ev
Amen.

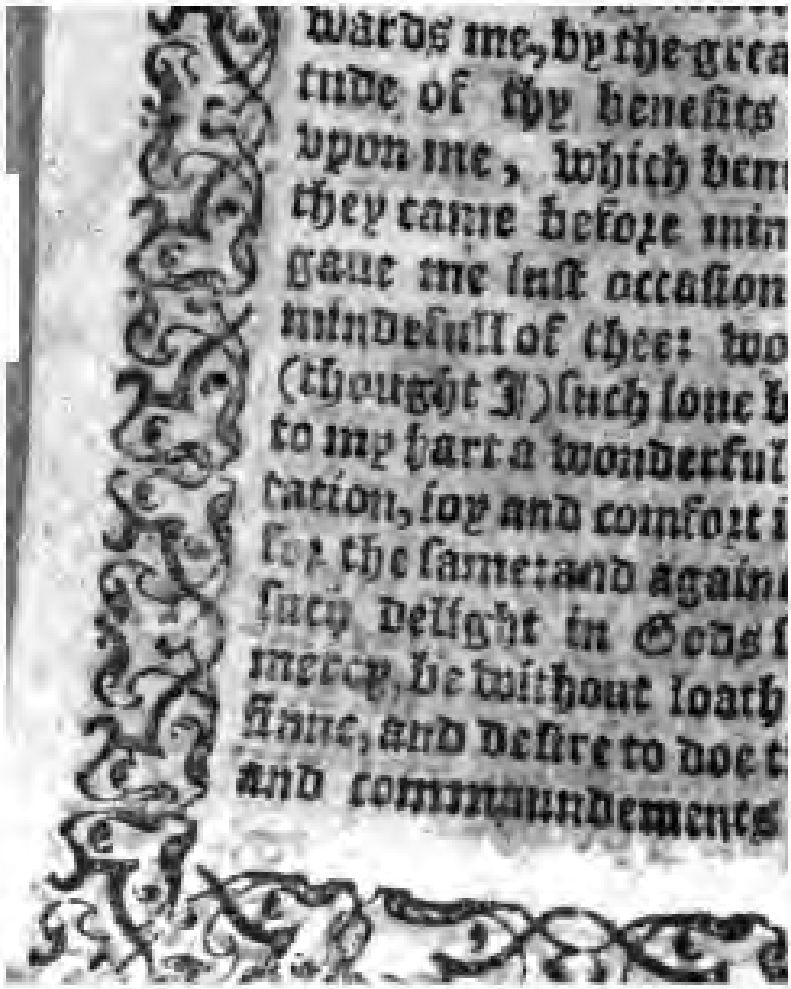
A thankſgiuing for Gods benefits.

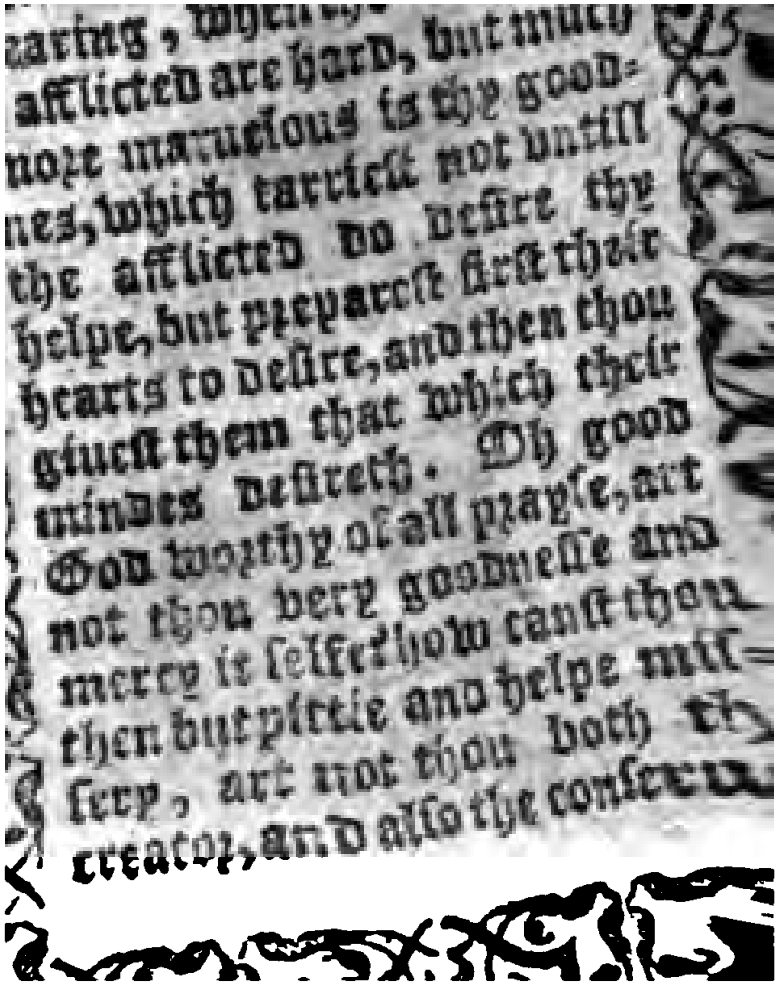
THou God of Abraham, Iſack and Iacob, thou maker of heauen and earth & ſea, thou creator, redeemer, & ſanctifier of mankinde, to thee be all honor and prayſe (oh moſt deare father) for all thy mercies and louing kindnes ſhewed vnto vs, in that it hath pleaſed thy gracious goodnes, freely of thine owne accord, to elect and chooſe vs to ſaluation, before the beginning of the worlde

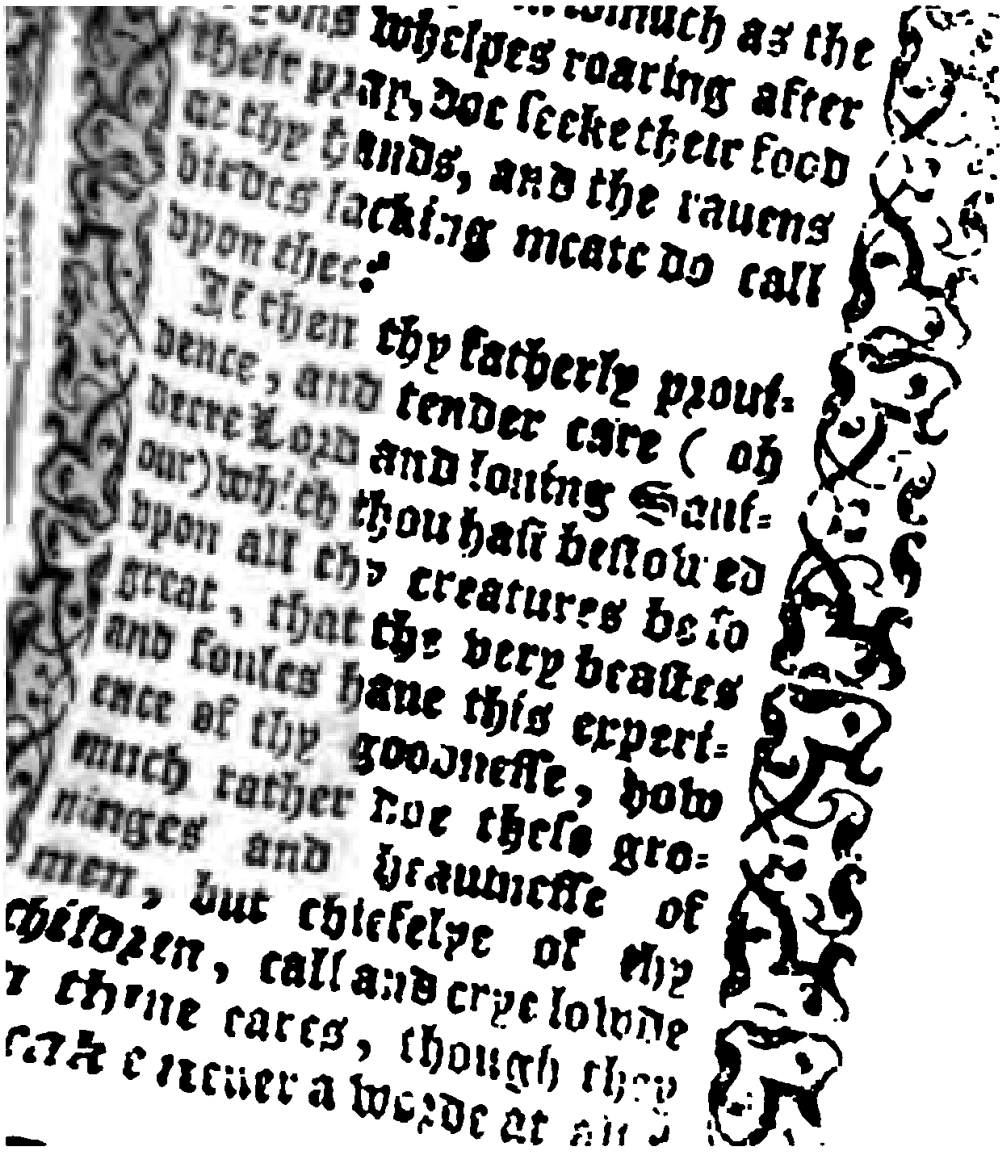


euer, so we beseech thee, for thy deare son Iesus Christ sake, to grant vs all way thy holy spirit, whereby we may continually grow in thankfulnesse toward thee, be led into all truth, and comforted in all aduersitie. Strengthen our faith (o Lord) kindle it more & more in feruentnes, & loue towards thee and our neighbours, for thy sake, suffer vs not (most deare father) to receiue thy word any more in vaine, but graunt vs alway the assistance of thy grace, that in hart, word and deed, we may sanctifie & doe worship to thy holy name: that we helpe to amplifie and increase thy kingdome: and

that


wards me, by the grea
tude of thy benefits
vpon me, which ben
they came before min
gaue me leſt occaſion
mindefull of thee: wo
(thought I) ſuch loue
to my hart a wonderful
cation, ioy and comfort i
for the ſame: and again
ſuch delight in Gods
mercy, be without loath
ſame, and deſire to doe t
and commaundements





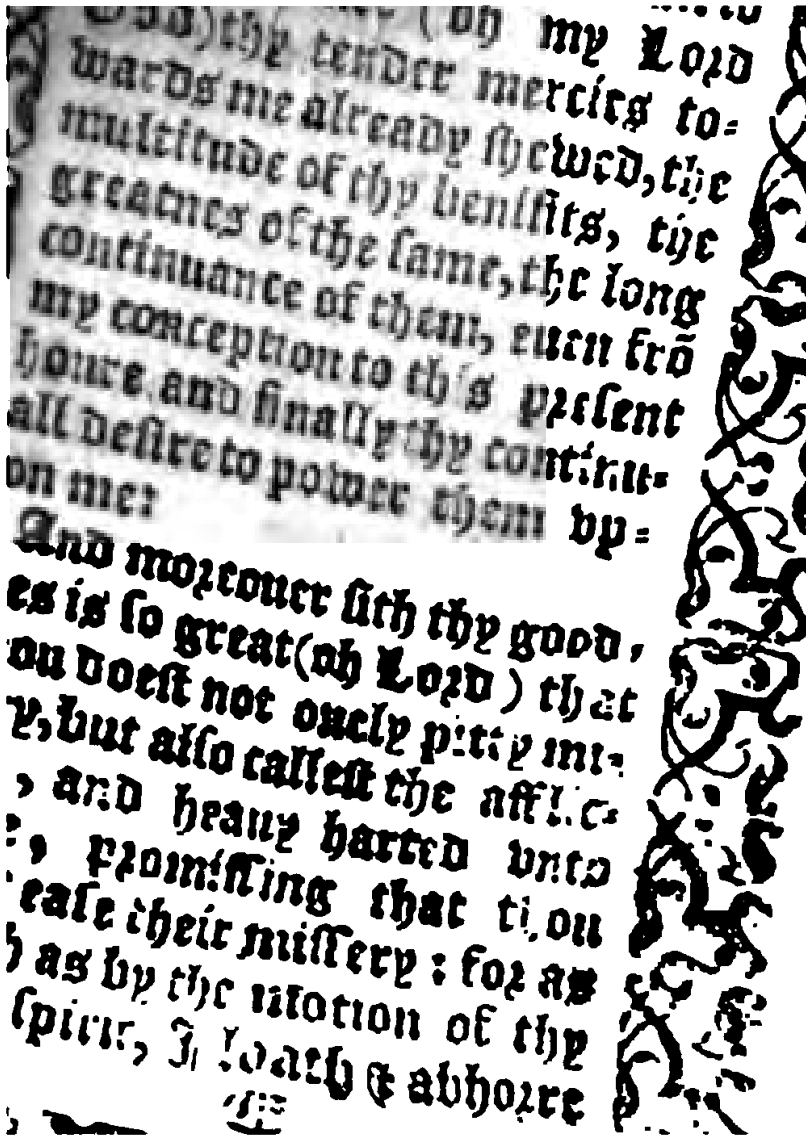
...much as the
...wholpes roaring after
...their pray, doe seeke their food
...at thy hands, and the rauens
...birdes lacking meate do call
...vpon thee?

If then thy fatherly prouidence, and tender care (oh deere Lord and louing Sauiour) which thou hast bestowed vpon all thy creatures be so great, that the very beastes and foules haue this experience of thy goodnesse, how much rather doe these groninges and yeaunesse of men, but chiefelye of thy chosen, call and crye lowde vnto thine eares, though they can neuer a worde at all

thou wilt be no more t
ted? that thy mercy is
gone, and thy promise
at an end, and that tho
not shut vp thy louing
nesse in displeasure?

Beholde I will powr
the beawtinesse of my hau
fore thee deare father,
the deepe will I crye, a
vp my soule vnto thee,
whom I assuredlye kno
helpe is comming.

I will also for my

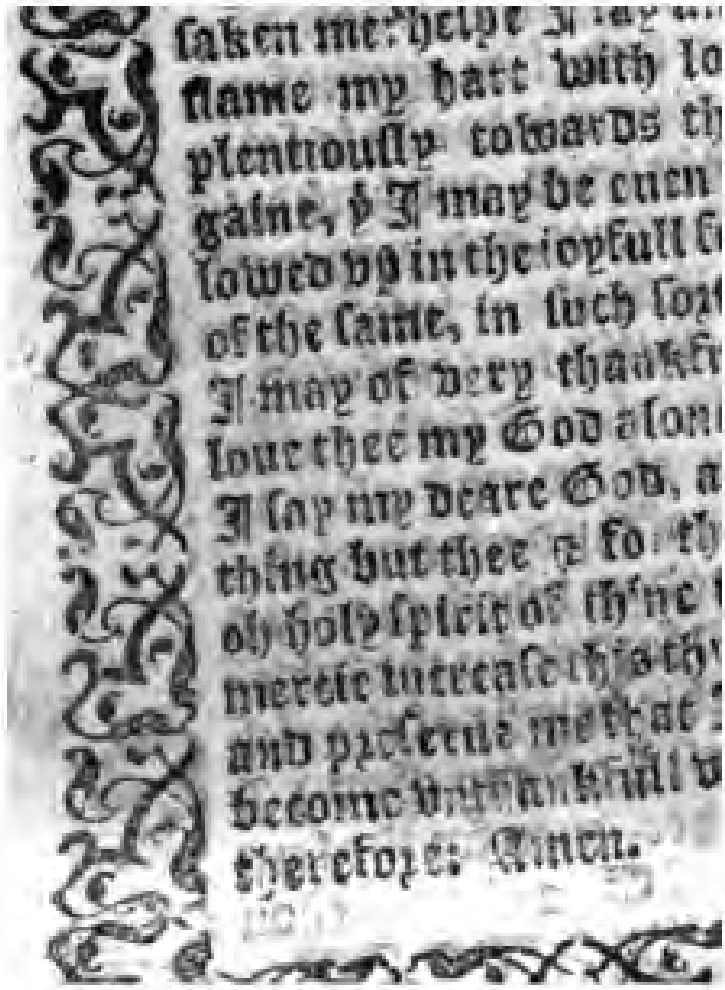


(oh my Lord
thy tender mercies to-
wards me already shewed, the
multitude of thy benifits, the
greatnes of the same, the long
continuance of them, euen frō
my conception to this present
houre and finally thy continu-
all desire to power them by-
on me:

And moreouer sith thy good-
es is so great (oh Lord) that
ou doest not onely pitty mi-
y, but also callest the afflic-
and heauy harted vnto
promising that thou
ease their misery: for as
as by the motion of thy
spirit, I doth abhorre

trouble, I come
thy mercifull calling, &
comfort at thy hand. Fo
hast promised, that w
loath my sinnes, thou h
terlye forget them: b
feele the greeuous bur
them, thy mercy swa
them vp: when I fee
I want, thou wilt a
graunt it me.

Why should I n
of good comfort, an
in thee my God? f
be on my side, wh



O thou eternal and ever-
liuing God, replenished
with mercy and grace,
father of our sauiour Iesus
Christ. I most humbly from
the bottom of my hart giue the
thanks, for the sweet sleep and
comfortable rest which thou
hast giuen me this night past,
beseeching thee that like as
thou hast now waked my bo-
dy from sleep, so thou wouldst
also wake my soule from the
sleepe of sinne and darkenesse
of this world, and [illegible]

prevailed again

When yo

prayt

I Muſt conſel
cable ſinner
that our firſt
downe themſelue
excellent, high a
eſtate, into ſham
and into the Dep
wickednes and m
ah Chriſt Jeſus,
ſoeth thy hand

that it may become h
obedient to the soule,
no resistance against t
that in soule and body
haue a godly quietnes
to praise thy holy nam
men.

Before you receau
meate pray thus.

O thy most liberal wi
of beauty, thou gi
distributer of all

ſuffe, how wonderfull is this
miſtery of thy workes, that
doſt ſuſtaine the liues of men
and beaſts with theſe meates,
ſurely this power is neither in
the bread nor foode, but in thy
will and word, by whiche word
all thinges doe liue and haue
their being.

Againe how great a thinge
is it, that thou art able con-
tinuallye to giue ſuſtenance
to ſo many creatures: this
is ſpoken of by the Prophet.
All thinges looke vppon thee,
and thou giueſt them meate
in due ſeaſon, thou openeſt thy
hand, and filleſt with thy bleſ-
ſing euery liuing thing, theſe
doubteſſe are woonderfull

that it may become humb
obedient to the soule, & n
no resistance against the sa
that in soule and body, I
have a godly quietnesse p
thy gentle thy holy spirit,
ment.

Before you receaue y
meate pray thus.

O
of beauty, thou grat
distributer of all

kes, how wonderfull is this
ittery of thy workes, that
ſt ſuſtaine the liues of man
d beaſts with theſe meates,
tely this power is neither in
e bread nor foode, but in thy
ll and word, by which word
things doe liue and haue
ir being.

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it, that thou art able con-
ually to giue ſuſtenance
ſo many creatures: this
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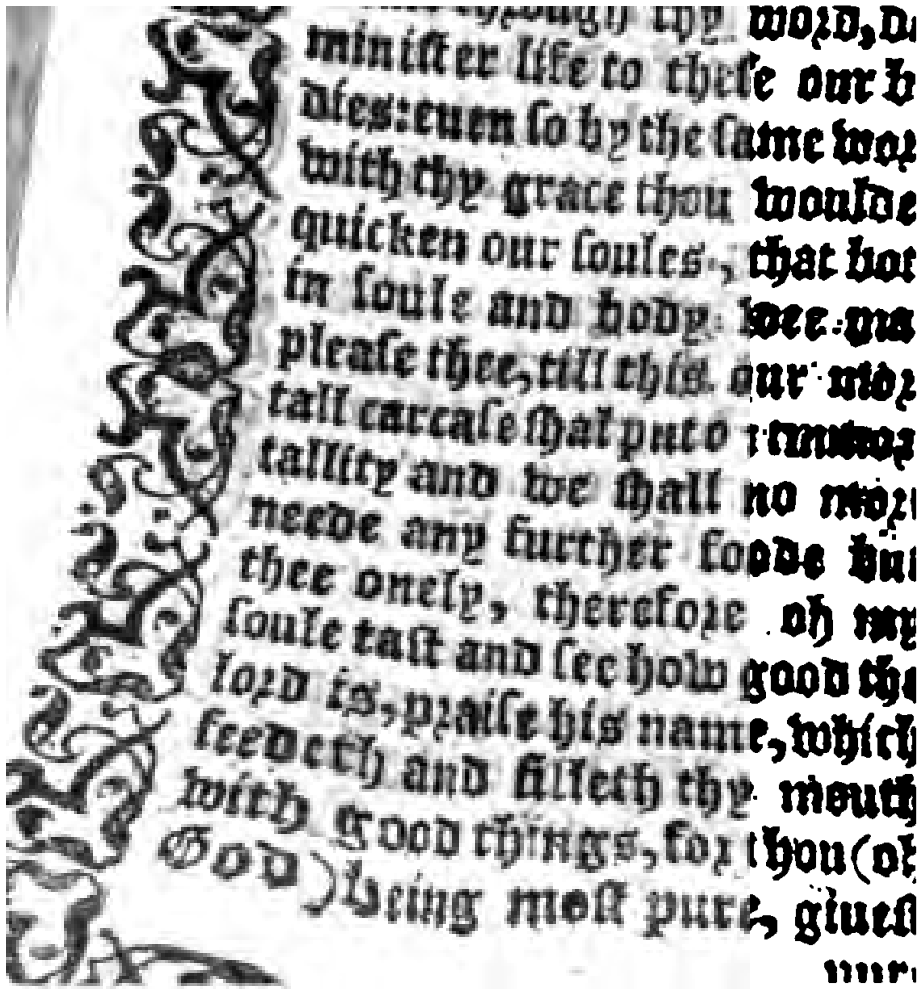
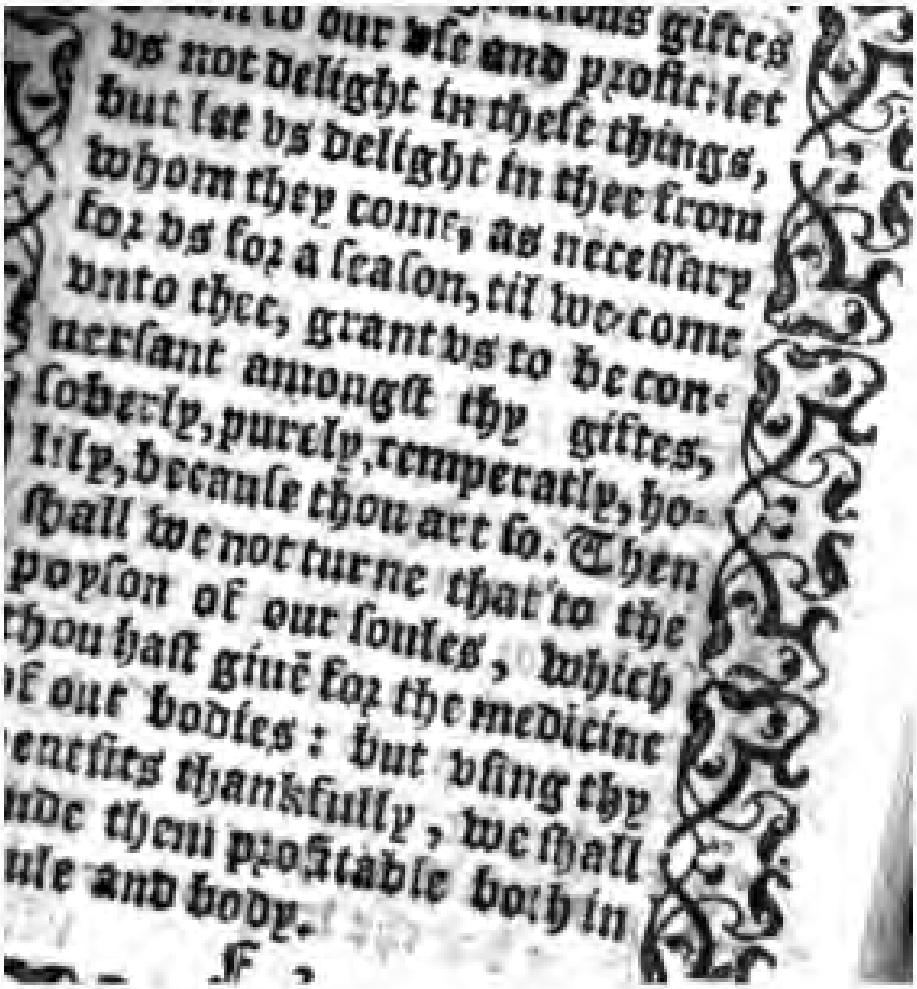
thou giueſt them meate
ue ſeaſon, thou openeſt thy
d, and filleſt with thy bleſ-
euery liuing thing, theſe
ɔrkes are woonderfull





to our vſe and profit: let
vs not delight in theſe things,
but lee vs delight in thee from
whom they come, as neceſſary
for vs for a ſeaſon, til we come
vnto thee, grant vs to be con-
uerſant amongſt thy giftes,
ſoberly, purely, temperatly, ho-
lily, becauſe thou art ſo. Then
ſhall we not turne that to the
poyſon of our ſoules, which
thou haſt giuē for the medicine
of our bodies: but vſing thy
benefits thankfully, we ſhall
finde them profitable both in
ſoule and body.

thou doſt ſuſtaine our corporal
dayly life, ready otherwiſe to
perriſh: the which ſurely is a
great worke: but yet this is
much greater, more profitable
and more holy, that thy grace
(oh Jeſus Chriſt) doth plea-
ſure us from the death of the
ſoule: for this life we ought
much to thanke thee, & becauſe
thou doſt prolong it with thy
good giftes, who moſt harte-
ly praiſe thee: how be it this
life is but the way to eternall
life,

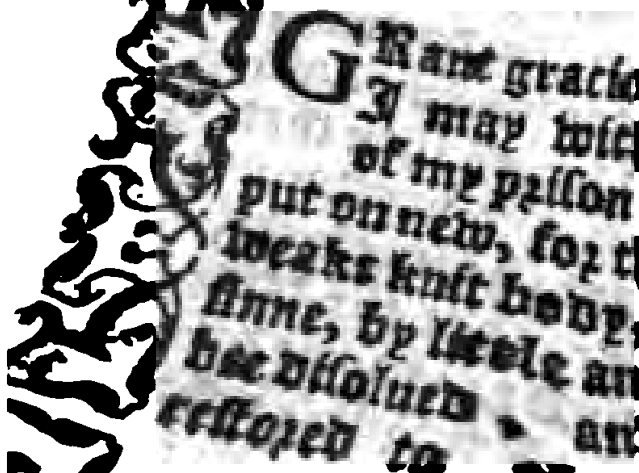
[illegible] eternall thankes for eternall things: oh graunt to vs these our desires for thy mercies sake, Amen.

At the Sunne going downe pray thus.

HOw vnfortunate, miserable, and vnhappye are they (oh Lord) frō whom thy sonne goeth downe, and giueth no light, I meane thy grace, which is alwayes cleare as the myddaye:

my guilde the erth
Lord for thy deare sonne

When you go to b
pray thus.



GRant gracious God,
I may with Ioseph
of my prison aparell,
put on new, for this our li
weake knit body, by reaso
sinne, by litle and litle s
bee dissolued and so shall
restored to
the earth f
wh

ayer, so do thou vnite me, for thou art he that hast knit these weake members together, that I may perceaue my selfe to be loosed and dissolued, and so may remember both of whom I was made, and also whether I must goe, least I bee imprisoned into thy tribunall seate.

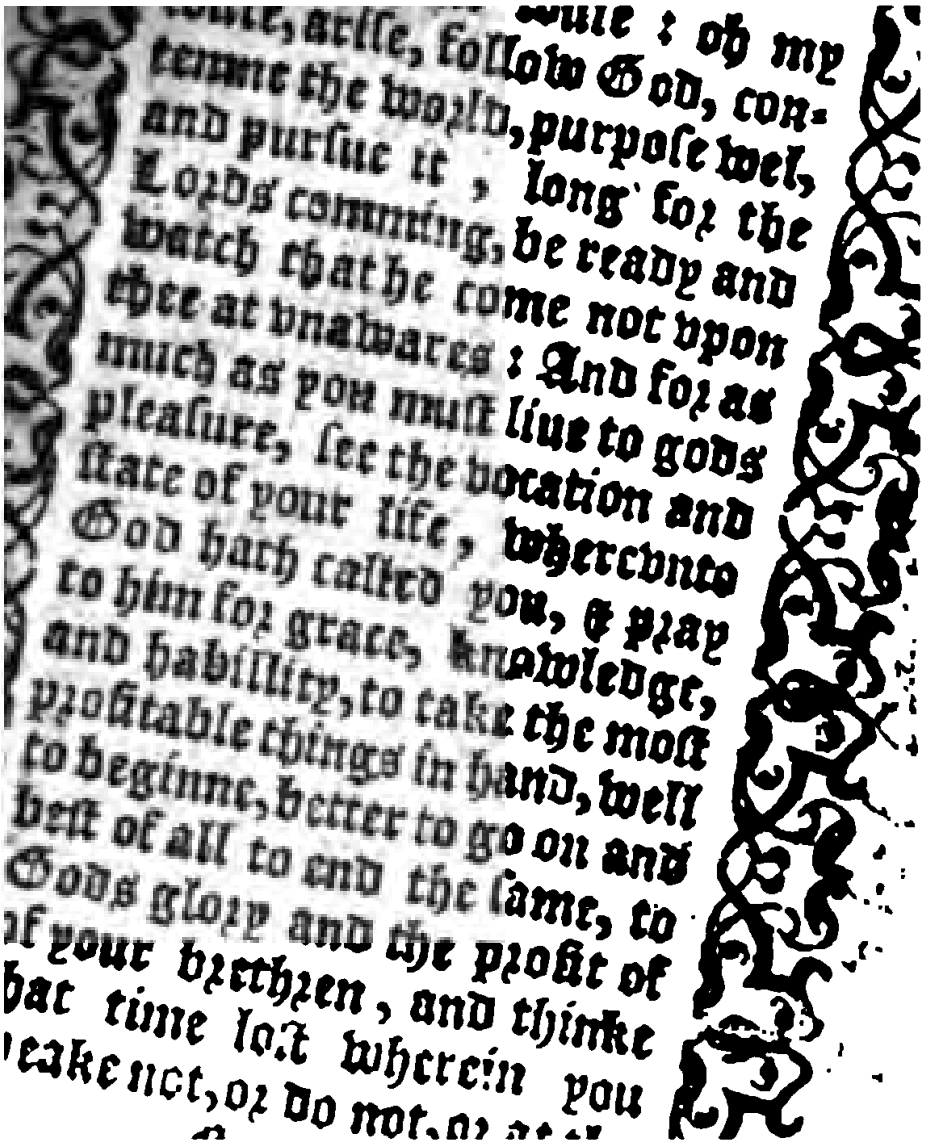
The day being new ended, men giue themselues to rest in the night, and so this finished: wee shall rest in death. Nothing there is heere to be seene that is more like

your affections, with
power to doe that wh
is, and therefore vse
meanes accordingly.

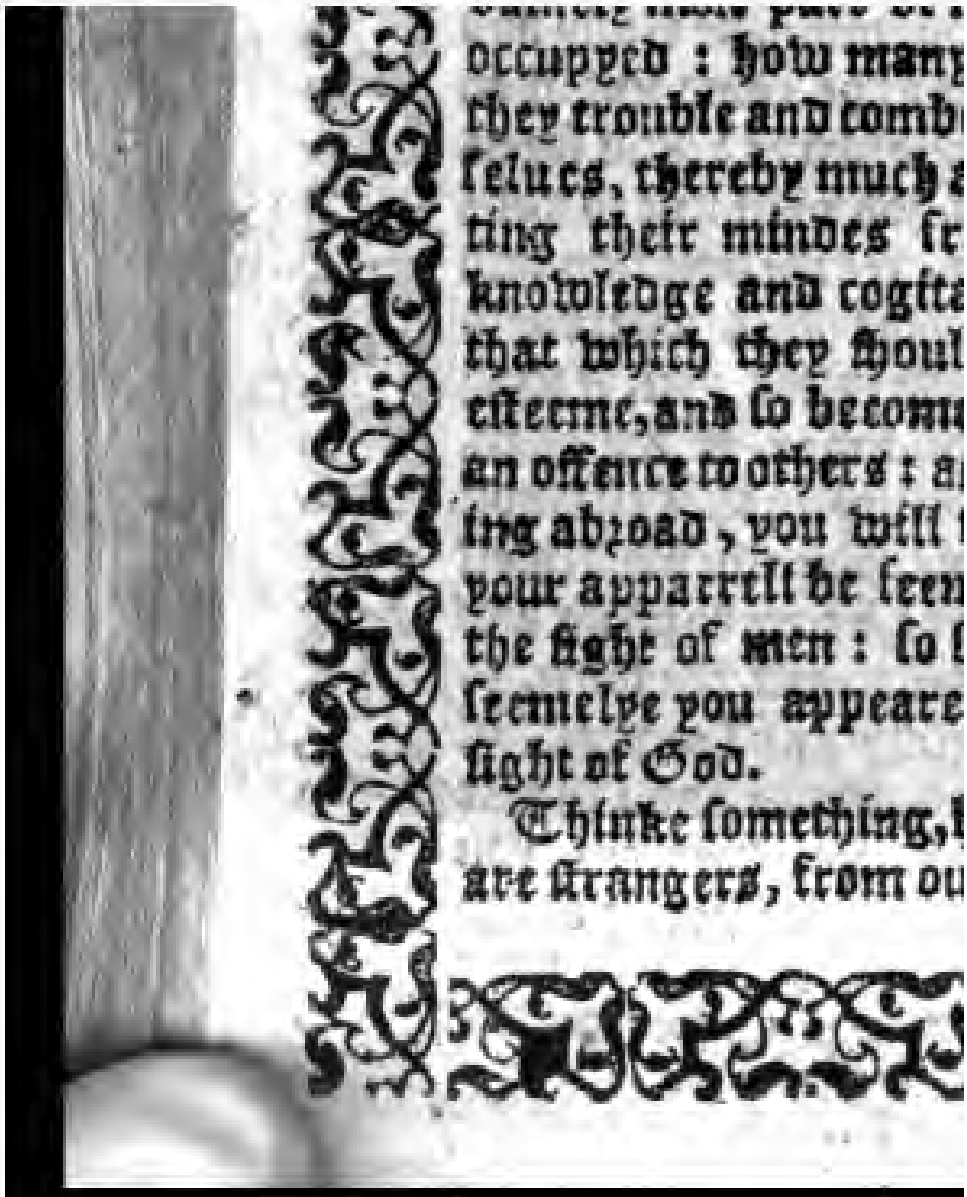
Thinke that by thi
you are through faith
to Christ as a liuely n
and so to God, ani
were) made one wi
and by loue, which f
out of this faith, you a
one also with all tha
God, and so you haue
ship with God & all gc

of your dearnes and blindnes,
which heare not God, nor se
him, he calling you lou
by his works, word, and sacre-
ments, thinke vpon your fro-
wardnes, which will not be
led of God and his spirit.

Thinke vpon your forget-
fulnes, and inconsideration
of your heauenly estate, how
your body is the temple of the
holy Ghoast, your members
are the members of Christ,
the whole world and all things
therein are your owns. Ther-
fore



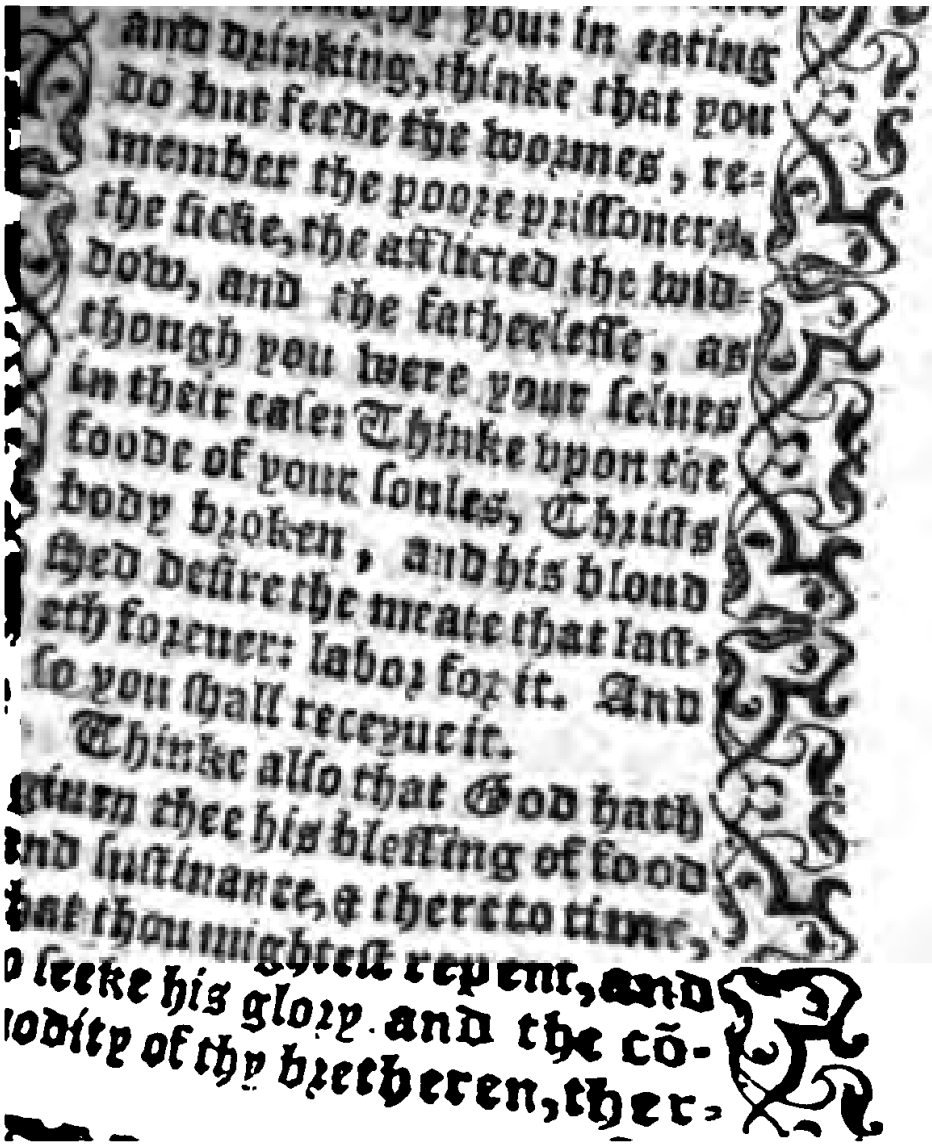
…ule: oh my
…rtle, arise, follow God, con-
…temne the world, purpose wel,
and pursue it, long for the
Lords comming, be ready and
watch that he come not vpon
thee at vnawares: And for as
much as you must liue to gods
pleasure, see the vocation and
state of your life, whereunto
God hath called you, & pray
to him for grace, knowledge,
and habillity, to take the most
profitable things in hand, well
to beginne, better to go on and
best of all to end the same, to
Gods glory and the profit of
of your brethren, and thinke
that time lost wherein you
leake not, or do not, o…



occupyed : how many
they trouble and comb
ſelues, thereby much
ting their mindes fr
knowledge and cogita
that which they ſhoul
eſteeme, and ſo becom
an offence to others : a
ing abroad, you will
your apparrell be ſeen
the ſight of men : ſo
ſeemelye you appeare
ſight of God.

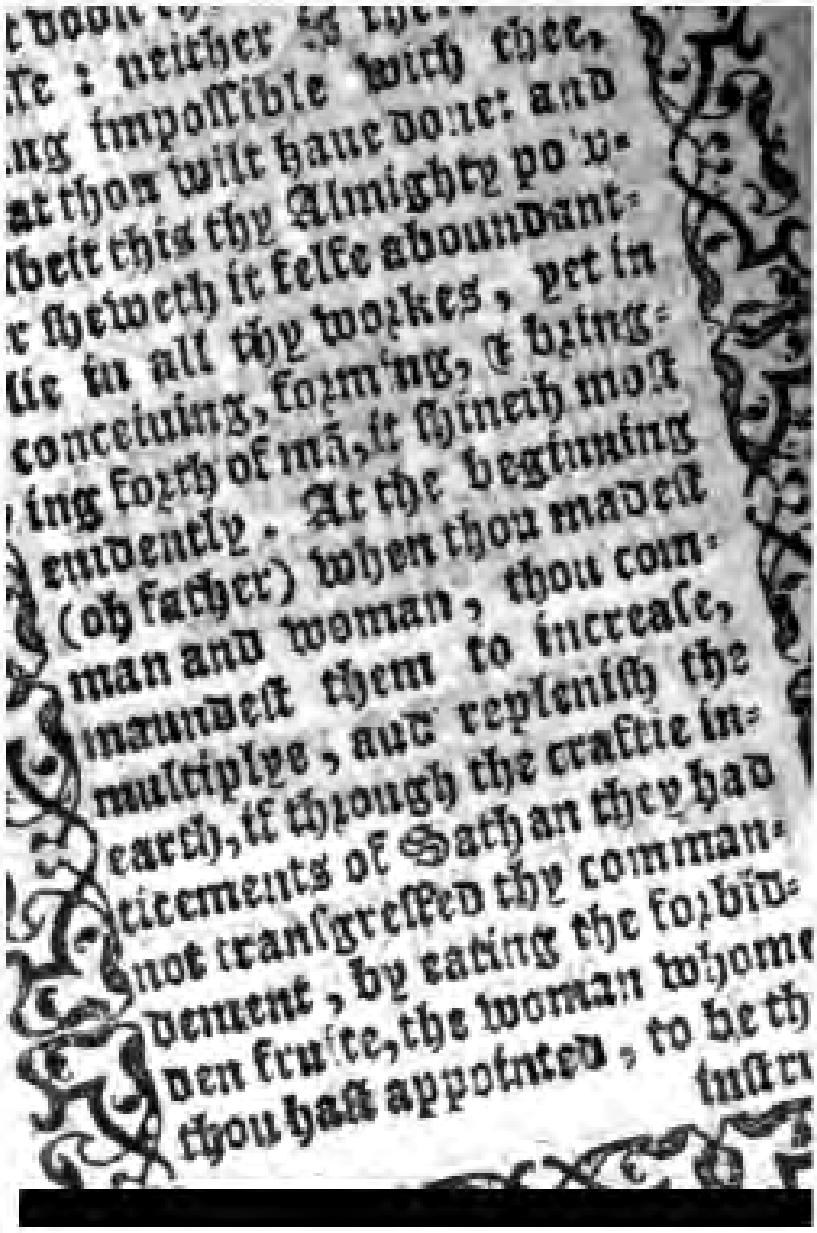
Thinke ſomething,
are ſtrangers, from ou

rie, from our home, from our
riginall, I meane from God.
gaine, thinke vpon our mad-
eſſe, that do linger and loyter
gladlye in this our iourney
nd pilgrimage, alſo how foo-
ſh we are to fancie things
hich we cannot carry with
s, and to contemne conſci-
ice which will alwayes be a
mpanion to vs, to our ioye,
it be good, but to our great
ame, griefe and ſorrowe,
it bee euill and corrupte.
inallye, how vnnaturall we
e, which hath ſo little a
inde and deſire to bee at
me, to bee with our onely
ather, maſter, fellowes and
ends.

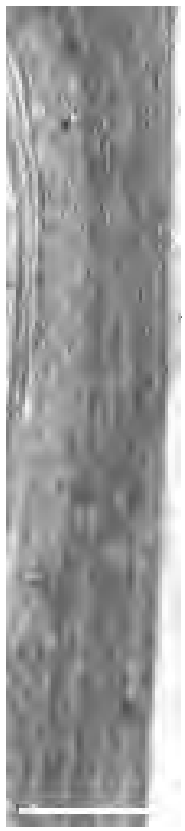


and drinking, thinke that you
do but feede the wormes, re-
member the poore prisoners,
the sicke, the afflicted the wid-
dow, and the fatherlesse, as
though you were your selues
in their case: Thinke vpon the
foode of your soules, Christs
body broken, and his bloud
shed desire the meate that last-
eth forever: labor for it. And
so you shall receyue it.

Thinke also that God hath
giuen thee his blessing of food
and sustinance, & thereto time,
that thou mightest repent, and
to seeke his glory and the cō-
modity of thy brethren, ther-



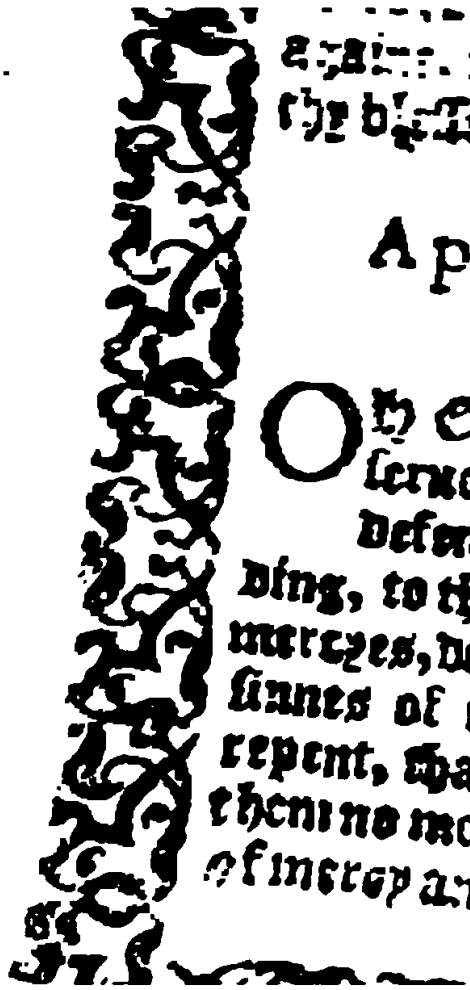
ument and veſſell to con-
, nouriſh, and bring forth
thorough thy wonderfull
māſhip, had without any
ur, paine, or trauaile,
ght forth her fruite.
t that which thy goodnes
e caſte, ſinne & obedience
made harde, painfull,
gerous, and without thy
all helpe and ſuccour im-
ble to be brought to paſſe:
hat now all women bring
h their children in great
ws & troubles. Notwith-
ding that which thorough
owne imperfection and
lenes, they are not able of
ſelues to paſſe, thou tho-
h thy vnſpeakable power
makeſt



thy ſweete comfo
ſerles and neceſſi
ing alſo by the t
thy holy word, h
intollerable the
are that trauaile
through thy tend
be not medigate
moſt humbly pra
ſus Chriſts ſake
Lord, to helpe a
thy ſeruant no
and labour, tha

goodneſſe ſhe hath conceiued, and that thy louing kindneſſe may make that eaſie and tollerable vnto her, which ſinne hath made harde and painfull.

Eaſe (Oh Lord) the paines which thou moſt righteouſlie haſt put vnto her, and all women for the ſinne and diſobedience of our Grandmother Eue, in whome all we haue ſinned: We preſent with her in her trouble, according to thy mercifull promiſe: giue her ſtrength, and make perfect, that which thou haſt ſo graciouſlie begunne. Let thy power be ſhewed no leſſe in the ſafe bringing forth, then in the wonderfull forming and fa-



A prayer t

Lo.

O My God my c
ſeruer and
defender, w
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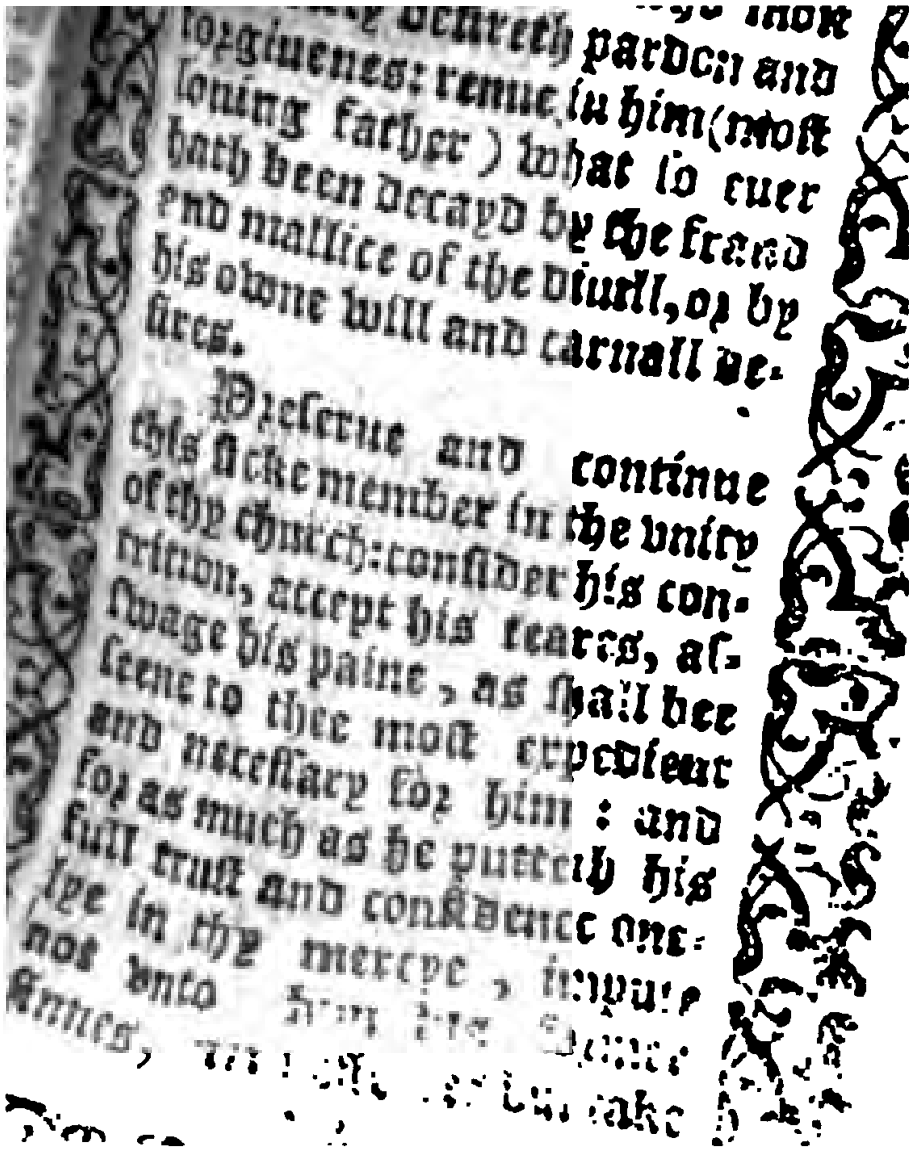
mercyes, doeſt ſo p
ſinnes of thoſe t
repent, that thou
them no more; o
of mercy and lo



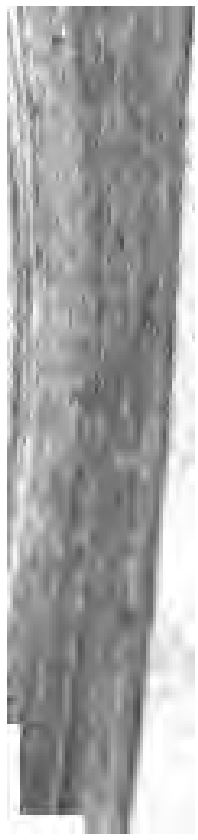
...mighte, that thy
goodneſſe bein
uered, and trſt
againe, may ſhe
thy bleſſed name

A prayer
ſick

O thy God my
ſeruant and
defender, t
ding, to the mult
mercyes, doeſt ſo
ſinnes of thoſe t
repent, that thou
them no more to

thy ſicke ſeruant, who moſt earneſtly deſireth pardon and forgiueneſs: remit in him (moſt louing father) what ſo euer hath been decayd by the fraud and malice of the diuell, or by his owne will and carnall lu-ſtes.

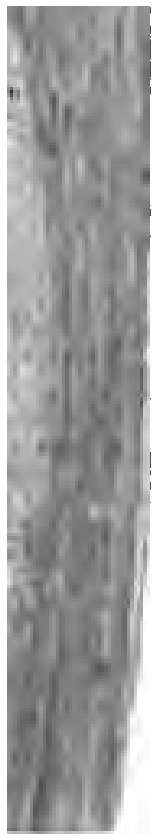
Preſerue and continue this ſicke member in the vnity of thy church: conſider his contrition, accept his teares, aſſwage his paine, as ſhall beſt ſeeme to thee moſt expedient and neceſſary for him: and for as much as he putteth his full truſt and confidence onely in thy mercye, impute not vnto him his former ſinnes, and offences but take



O Lord I
which art t
men liuing
lasting life of th
cher: I wretche
submit my selfe,
thy most blessed
ing sure that the
perish, which
vnto thy mercy,
I leaue this fra
flesh, in sure ho

I beſeech thee moſt mercy-
full Lord Jeſus Chriſt, that
thou wilt by thy grace make
ſtrong my ſoule againſt all
temptations, and defend me
with the buckler of thy mercy
againſt all the aſſaults of the
devill.

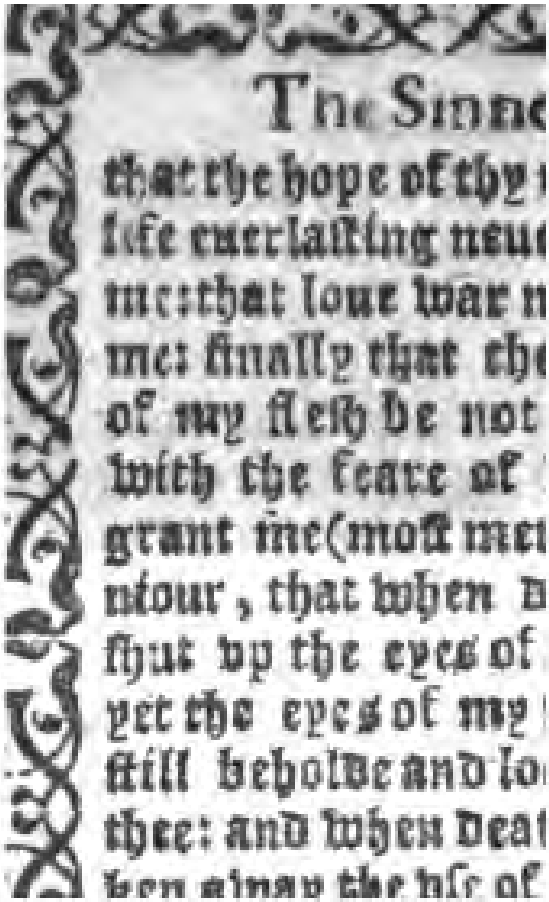
I ſee and acknowledge that
there is in my ſelfe no helpe
of ſaluation, but all my confi-
dence, hope, and truſt is in thy
rich mercy and goodnes, I
have no merits or good workes
which I may alleadge before
thee: of ſinnes and euill



take me for righteo
and to be an inher
uerlasting life.

Thou mercyf
wast borne for my s
dideſt ſuffer both hu
thirſt for my ſake, t
teach, pray, and
my ſake: thou ſuffe
grecuious paines
ments for my ſake
thou gaueſt thy mo
ors bodys and b
bee ſhed on the croſſ

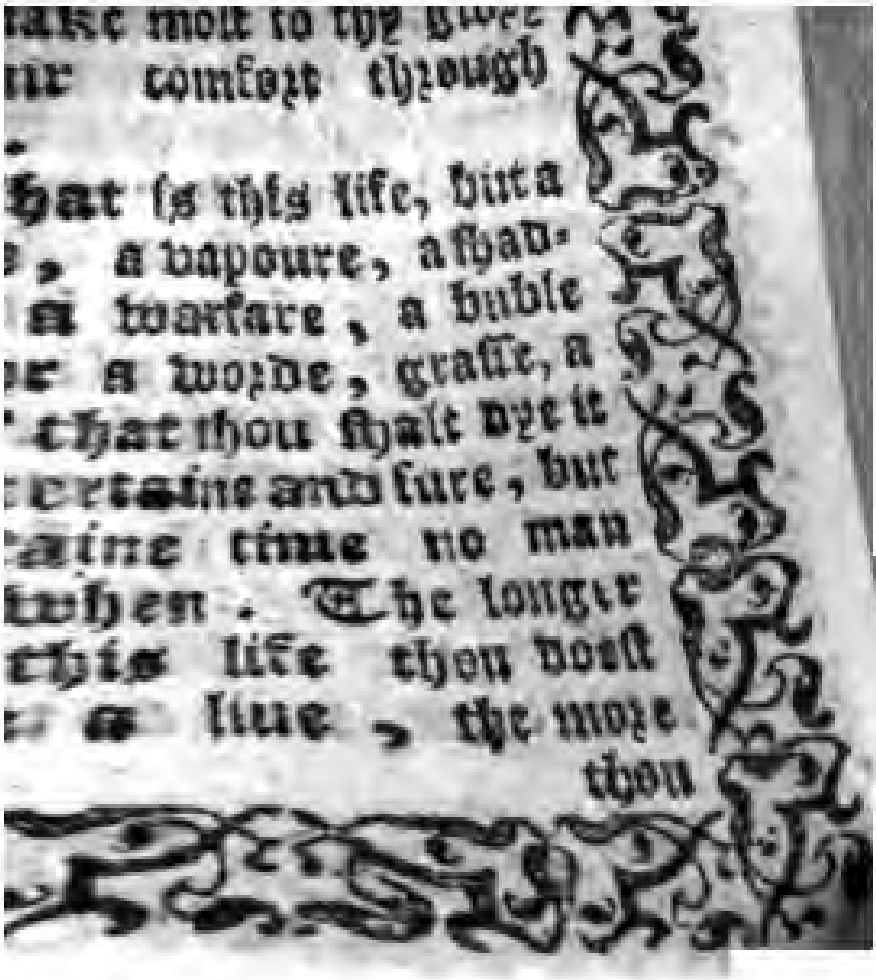
Now moſt ſweete Sauiour and redeemer, let all theſe things profit me, that thou of thy great goodneſſe and mercy freelye haſt done for mee, which haſt giuen thy ſelfe for mee: let thy bloud cleanſe and waſhe away the ſpottes and foulneſſe of my ſinnes and tranſgreſſions: let thy righteouſneſſe hide and couer my vnrighteouſneſſe: let the merits and paſſion of thy bloud ſhedding bee the ſatiſfaction for my ſinnes: giue mee Lorde thy grace that the faith of my ſaluation in thy bloud waxe not in me, but may euer be firme and conſtant:


The Sinne
that the hope of thy
life euerlasting neu
me: that loue war n
me: finally that the
of my flesh be not
with the feare of
grant me (most mer
mour, that when D
shut vp the eyes of
yet the eyes of my
still beholde and lo
thee: and when Deat
ken away the vse of

Sacrifice.

A Meditation of death and the commodities it bringeth.

WEepe and lament oh my sad soule, for thou hast liued in a wilder-
es of woe and nothing is now
ident in this world but care
nd misery: what other thing
o we looke for dayly in this
present life, but heape sinne
pon sinne, & hoard trespasse
pon trespasse? so that this
ay is worse alwayes then
esterday, by increasing of
ayes, so of sinnes, and there-
re thy indignation good lord
s fast against vs: but when
we



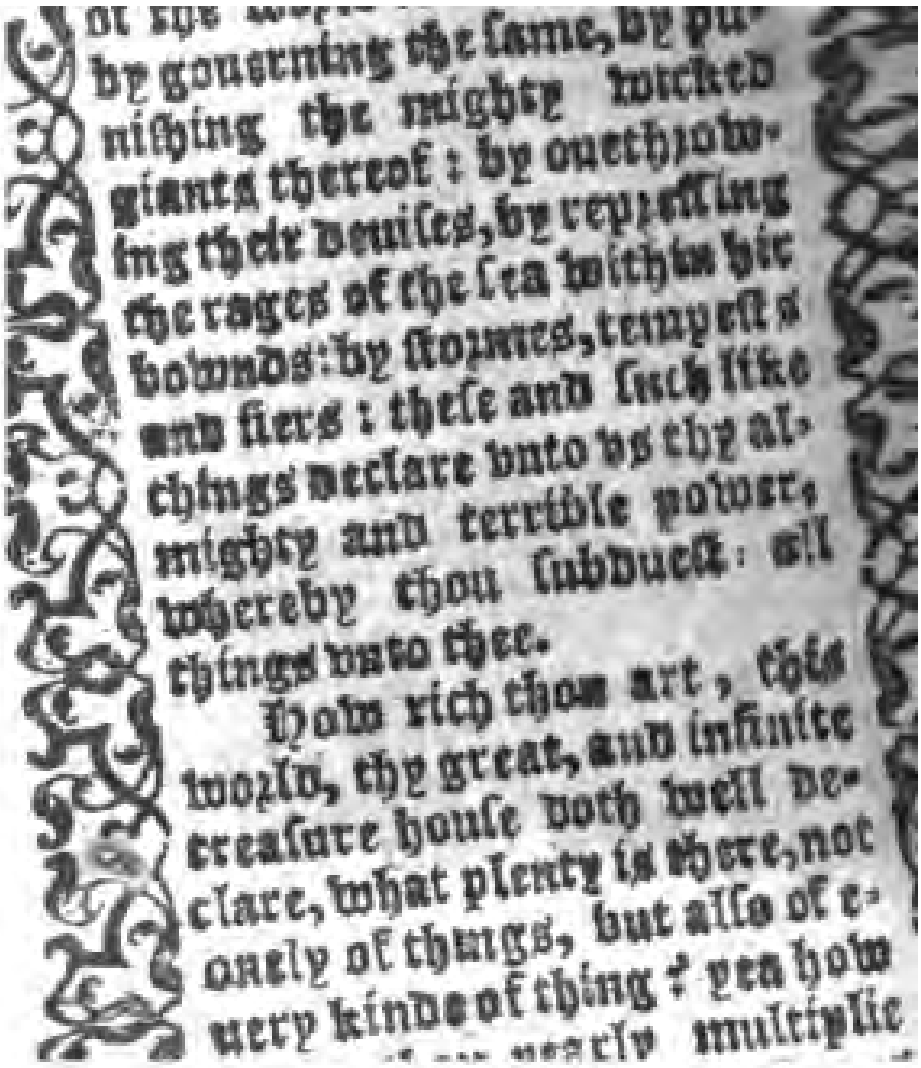
hou ſinneſt: and
o thy more paine. By cogita-
tion of death, our mindes bee
often (in a manner) oppreſſed
with darknes, becauſe we do
remember the night of the bo-
dy, forgetting the light of the
minde, and of the reſurrection.

Hereto remember the good
things, that after this life ſhal
enſew, without wauering, in
certainty of faith, and ſo ſhall
the paſſage of death bee more
deſired. It is like a ſayling o-
uer the ſea, to thy home and
country: it is like a medicine
of purgation to the health of
ſoule and body: it is the beſt
phiſition: it is like to a wo-
mans trauale, for as the child
being

…ſelfe as it did lie be-
…ore, ſo thy ſoule being deliue-
…red out of thy body, commeth
…into a much more larger and
…fairer place, euen into heauen,
…to which place the Lord bring
…vs all, Amen.

A Meditation of Gods mighty power, beauty and goodnes.

BEcauſe thou Lord would
haue vs to loue thee, not
onely doeſt thou will, in-
…tice, allure, and moue …



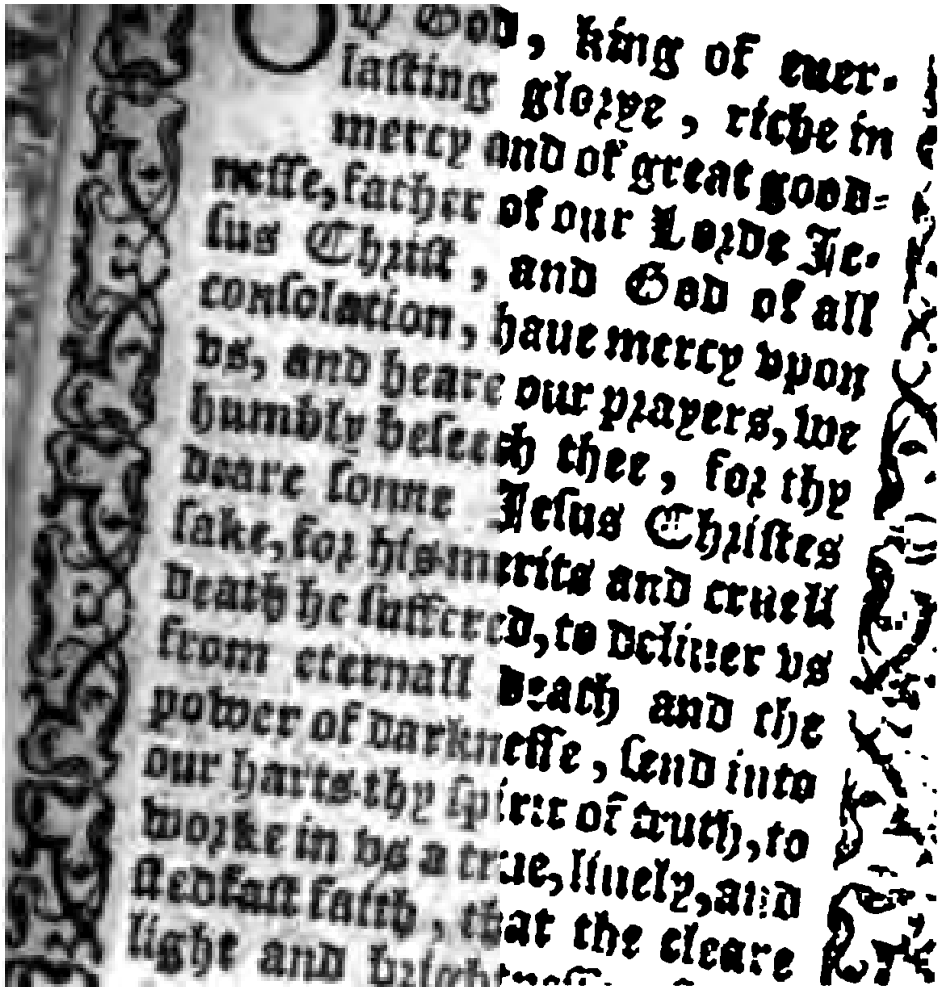
of the world
by gouerning the ſame, by pu-
niſhing the mighty wicked
giants thereof: by ouerthrow-
ing their deuiſes, by repreſſing
the rages of the ſea within his
bounds: by ſtormes, tempeſts
and fiers: theſe and ſuch like
things declare vnto vs thy al-
mighty and terrible power,
whereby thou ſubdueſt all
things vnto thee.

How rich thou art, this
world, thy great, and infinite
treaſure houſe doth well de-
clare, what plenty is there, not
onely of things, but alſo of e-
uery kinde of thing? yea how
... nerly multiplie

...but put vs in remem-
berance, of the exceeding
riches that thou hast: for if to
thine enimies which loue thee
not, if to them thou giuest so
plentyfully thy riches here,
what shall wee thinke that
with thy selfe thou hast laid vp
for thy friends.

How good thou art,
all creatures generally and
perticulerlye doe teach: what
creature is therein the world,
which thou hast not made for
our commodyties? I will not
say how thou mightest haue
made vs creatures without

great lo
neſſe to
death of
loued
who ſu
terrors
ſelfe
thy lou
loue, i
ſted ſo
neuer
loue and fatherly
warde vs, as
thy moſt dear
Sonne Jeſus
ſered the pai
therof, yea, an
for our ſakes.
e had been bu
it would neuer
long, nor Chr
hone dyed.



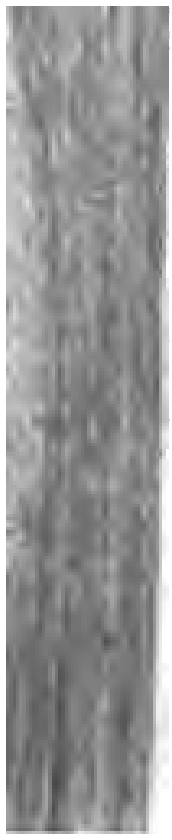
O God, king of euer-
lasting glorye, riche in
mercy and of great good-
nesse, father of our Lorde Je-
sus Christ, and God of all
consolation, haue mercy vpon
vs, and heare our prayers, we
humbly beseech thee, for thy
deare sonne Jesus Christes
sake, for his merits and cruell
death he suffered, to deliuer vs
from eternall death and the
power of darknesse, send into
our harts thy spirit of truth, to
worke in vs a true, liuely, and
stedfast faith, that the cleare
light and bright-

may tyme
our mindes, that wee may
learne and vnderſtand the
woonderfull and vnſpeakable
riches of the miſtery of our re-
demption in Chriſt and by
Chriſt.

O father of glory, giue vn
to vs the ſpirit of wiſdom
and bring vs into the tr
knowledge of this thy belou
ſonne Ieſus Chriſt, and
knowledge of thy ſelfe: o
and lighten the eyes of
mindes & vnderſtandings,
we may know what the
is wherevnto thou haſt c
vs, and how riche the glo
thine inheritance is vpo
ſa

ſtanding and knowledge
of thy eternall wiſdom (which
is in Jeſus Chriſt) we may be
indeed as we are called, true
Chriſtians, and vnfained pro-
feſſors of thy holy name, to
worſhip thee in ſpirit & truth,
and to ſet forth the glorye of
thy grace, giuē to vs in Chriſt
Jeſus our Lord.

O deare father, write in our
harte, loue of thy law, hate to
all ſinne, thankefulneſſe of
heart, and continuall heate of
thy holy ſpirit, for thy ſonne
Jeſus Chriſts ſake, to whome
with thee and the holy



lame, and a pra
the increase of

ALL glorye, pr
eternall thanks
vnto thee (deare
Father of our Lor
Christ, which hast
with all spirituall bl
heauenly things by
that thou hast cho
him before the foun
the world was laide
should be without

whome we haue redemption thorough his blood, euen the forgiuenesse of our sinnes: in whom after we here the word of truth, the gospell of our saluation, wherein we beleeued, we were sealed with the holye spirit of promise, which is the earnest of our inheritance, which spirite hath, as dooth beare witnesse vnto our spirits, that we are thy children, and therefore cryeth in our hearts: Abba Father. And thou most Gracious Father, when thou hast once giuen the earnest penny of our saluation in our hearts, thou dooste not repent thee of thy guifte and calling, neither wilte

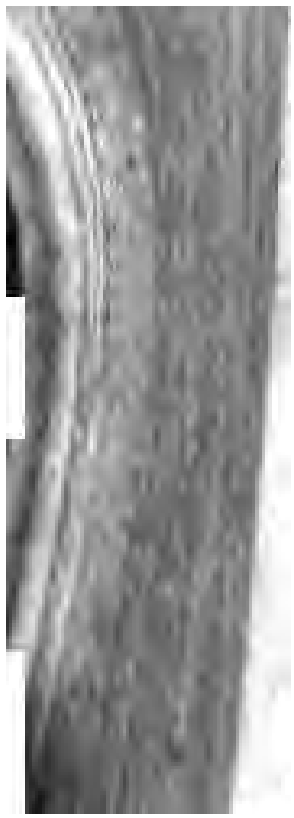
weake in our beleefe, f
beleefe, make thy pro
no effect? No, thou
wayes be found true;
men are lyers: and y
thou doost most gracio
holde and accept, be
so little a sparke of fa
say therfore and cry v
with one that wept s
I beleeue Lord, help
beliefe: yea that tit
neuer so little, is

Sacrifice.

t begunne, ſo moſt mercifull Lord) increaſe the ſame
ze and moze, to the peace
comfoꝛt of our conſcience,
the glozy of thy name thoꝛough Jeſus Chꝛiſt, Amen.

A meditation of the iudgement day.

O Jeſus the Sonne of the euerliuing God, by whome all things were
ide, are ruled and gouern: as of thy loue foꝛ our reemption thou didſt not diſdaine to be our mediatoꝛ, and take vpon thee our nature the wombe of a virgin, purely



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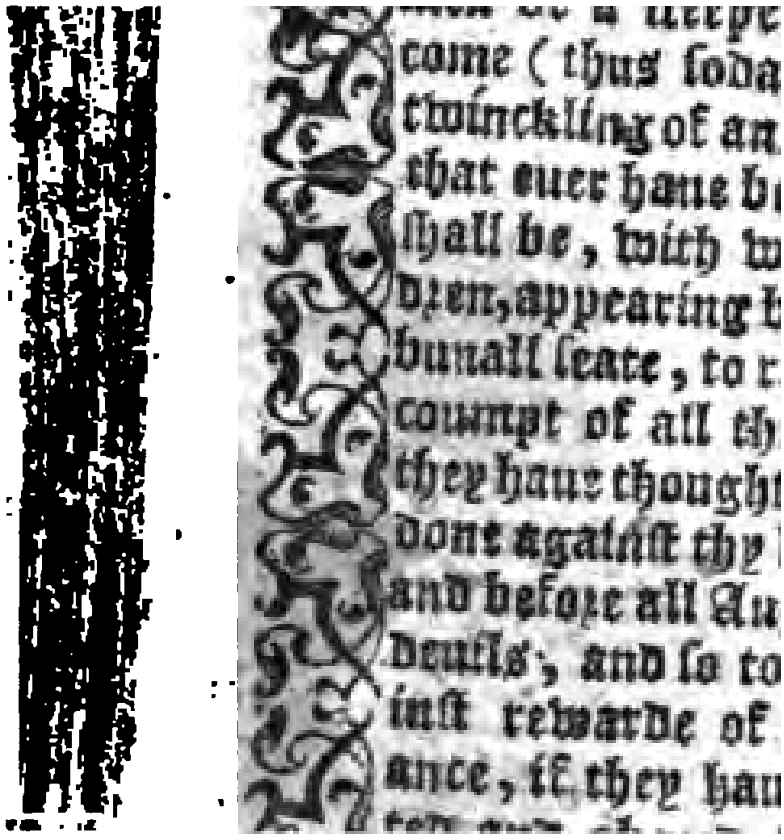
vs also, firſt
guiltineſſe of
on, then ſinne
and laſt of al
ſing vp agai
dyes, that th
thine owne
mortall bod
power, whe
able to ſubiect
thee, as (I

earth, by the ſpace of three and thirty yeares at the leaſt, (for vs moſt wicked ſinners) in moſt humillity, and payedſt the price of our ranſome by thy moſt bitter death and paſſion (for the which I moſt hartely giue thankes to thee) ſo of the ſame by loue towards vs, in thy good time, thou wilt come againe in the clowdes of heauen, with power and great glorye, with flaming fier, with thouſandes of Saintes, with Angels of thy power, with a mightie crye, ſhoute of an Archeangell, and blaſte of a Trumpet, lodainelye as a lightning, which ſhineth from the

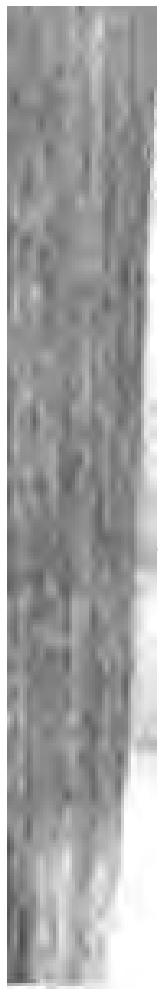
East



the wicked wretch haue euer beene, be, or shall be, into hell fier, which is vnquenchable, and of paines intollerable, easeleſſe, endleſſe, and hopeleſſe, euen from the face of thy glorious mighty power.

But if they haue repented and beleeued thy glorious gospell: if they be found watching with their lampes and Oyle in their hands: if they be found readye apparrelled with the wedding garment of innocencie: if they haue not hardned their hearts, and holded vp the treasure of thy vengeance in the day of wrath to be

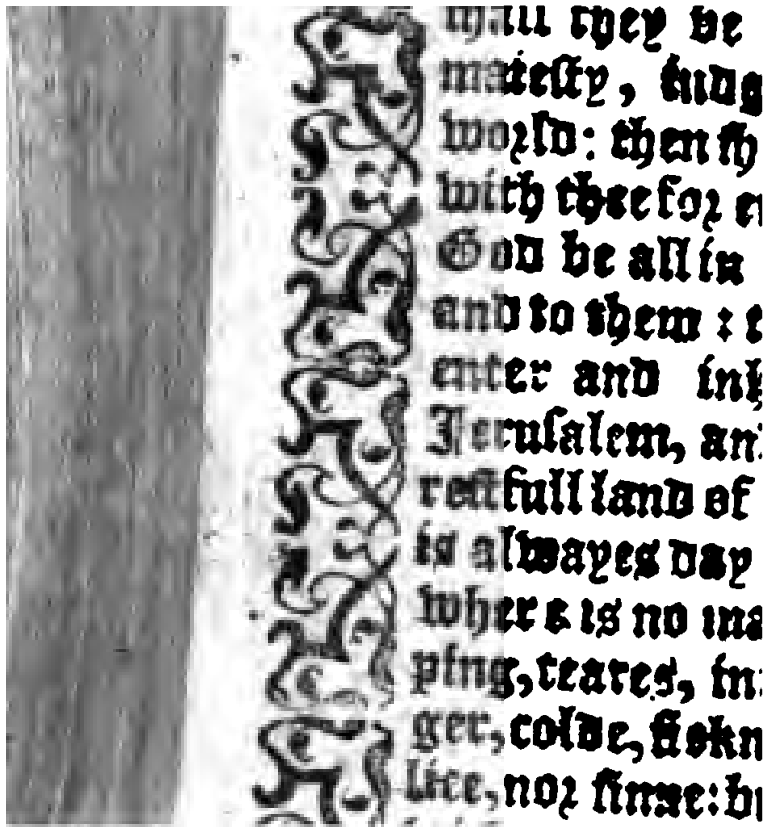
reue-



that is the time of
the which thou ſt
thy hand, and ſpr
armes, crying and
to vs to come vnto
art meeke in hear
lie, for thou wilt e
that labour and
loaden : if they h
the ſicke and priſo
forted the comfort
the hungrie, cloat
ked, lodged the h
if they haue not l
hearts with glutt
ſurfetting, and ca
life : if thou

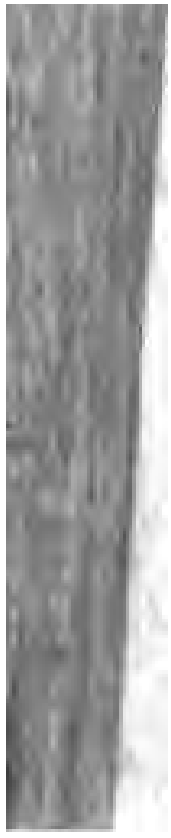
nd hidde their tallent in the
ground, doing no good ther-
oith, but haue beene faithfull
o occupie thy guifts to thy
loxie, and here washed their
garments in thy bloud, by
artye repentance ? Then
hall thy angells gather them
ogeather, not as the wicked,
which shall be colected as
aggots and cast into the fier,
but as the good wheate that
s geathered into the barne:
then shall they be caught up to
meet thee in the clouds. Then
shall the corruptible body put
on in corruptiõ: then shall they
be indued with immortallity, &
glory: then shall they be with
thee, & go whether thou goest:

then



and ſinging, holy, holy, holy, Lord God of hoſtes.

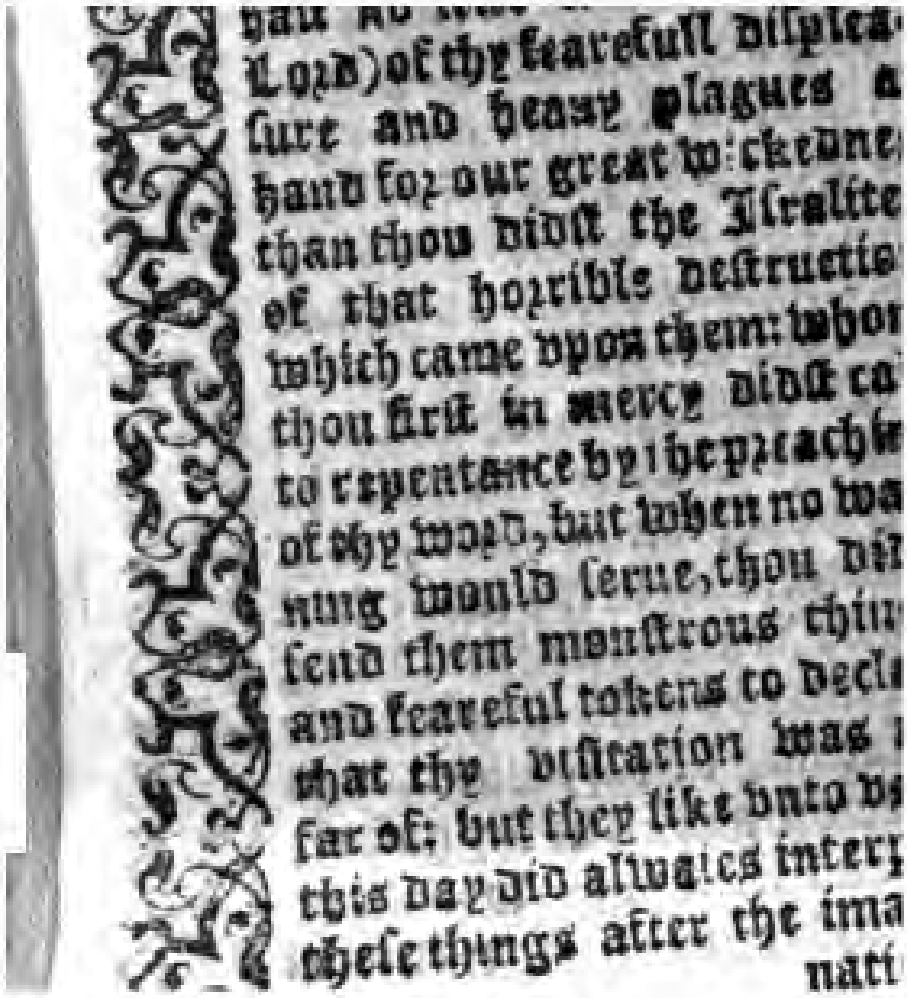
Finally the eye hath not ſeene, the eare hath not hard, neither hath it entered into the hart of man, that they ſhal then inherit, and moſt ſurely inioy, although here they bee tormented, priſoned, ſolicited of Sathan, tempted of the fleſh, and intangled with the world, where through they are inforced to cry: Thy Kingdome come: come Lord Jeſus: how amiable are thy tabernackles? no'w let thy ſeruant depart in peace: I deſire to



lity, plague, and
thou hast terible t
fatherly warned
ctfully called vs to
The axe is set to
if we be not as r
bers without all fe
ling, we may pe
fearefull distructi
hand, (vnlesse we
pent and turne to th
we haue beene so lo
out of thy most holy
yet no fruites of rep

Moe and a[illegible]
ryes, that neither preaching
y word moſt comfortable, nor
preaching by the fire moſt ter-
rible, nor preaching by mon-
ters moſt ſtrange and vgly,
neither yet by plagues and pe-
ſtilence moſt horrible, will ſtir
vp our ſtony harts, and awak
vs from our ſinnes.

We greatly feare (oh Lord)
that the Turkes, with all the
reſt of the vnfaithfull, will
condemne vs in the latter day:
which if they had beene ſo long
inſtructed by the comfortable
preaching of thy word, and
ſweete promiſes of thy goſpel,
as had ſeene the woonders
which we haue ſeene, no doubt
their



ins of their owne wayne
s, promiſſing to themſelues
s, when diſtraction hounds
their heads.

which things when wee
call to minde it maketh vs
emble and quake for feare
thy iuſt iudgements: for if
ou haſt thus dealt with thine
wne deare & choſen children
a token of thy great wrath
nd indignation againſte
inne, what ſhall wee looke
for, who doe no leſſe deſerue
thy fearefull ſcourge, but
like as though there were no
God at all to bee reuenged
vpon vs, and to puniſh vs as
ſeemeth beſt vnto his diuine
wiſedome and maieſtie, for all

Sacrifice.

looke for mercy against the day of vengeance and though thou punish vs, yet our hope is and euer shall be that thy rod shall no further touch vs, then shall make to thy glory and our cõmoditie, and to the strengthening and increasing of our faith.

Let this thy preaching sundry wayes (oh Lord) be sufficient for our warning and graunt that wee may speedely, and from the botome of our harts repent, indeauore to doe thy righteous and blessed will reuealed in thy worde, and frame our liues according to the same, that wee may heare liue in thy feare all the

dayes

lite ended, I may a
fore the tribunall s
high heauenly ma
faithfull member o
enioy that heauen
tance, which thou
and guide hast pur
all true beleeuers in

A meditation

this prayer

BEfore thou p
come to this ho
forgiue all men

in faith, putting away all hi-
pocrysie dissimulation, doubt
and wauerednes, being pre-
pared in earnest and hartye
prayer ioyned with true repen-
tance and purpose of amend-
ment, that thou maiest faith-
fully eate the body and drinke
the bloud of Christ, in the re-
membrance of his better
passion for the clensing of thy
sinnes, that thou mayst through
his mercy and wounderfull
kindnesse be receaued into
the number of those whome
from the beginning of the
worlde he hath chosen for his,

and

...ng thy
...u thy soule which pa
...the vnderstanding of
...thou mayest yeeld prai...
...thankesgiuing vnto ou...
...sus Christ thy redeemer,
...onely author of thy saluat...
...in the congregation of
...faithfull, without intera...
...on.

At the receauing of
bread, say thus.

VOuchsafe oh sweete
...sus, that as thou hast
...ken thy flesh to be

Sacrifice.

vouchſeke to worke in me a liuely faith, that I receauing the ſame may be, and euermore continue in thee and thou in me, Amen.

At the receauing of the cup ſay thus.

O My Lord vouchſafe that as thy bloud was ſhed, to waſh me a ſinner from the corruption of olde Adam: ſo grant that it may, though a liuely faith take affect in me, waſh me from the filth of ſin, and renew in me the fruites of thy righteouſneſſe, that I may become a lis member of thee, liue and dye in thee, Amen.

drinke his bloud, to the end by faith wee should bee united and knitte vnto his bodye, being washed from all our sinnes to lead a new life, grant I humbly beseech thee for his sake, to indue vs with thy holy spirit, whereby hereafter casting aside the workes of darknes, we may walke in the true light of thy holy gospell, in the number of thy chosen, waighting faithfully when he shall come againe, for our deliuerance out of this miserable and transitorye life: and whilst wee liue heare, vouchsafe vs to bee partakers of that his holy institution, and through thy holy spirit leave

A prayer: o be sa

him that is in troul

My God, my God
sake to turne thy
kindnes, & sau
countenance towards
poore creature, whom
sinnes thou hast bruis
and cast into contempt
world, & mine enemie
and reioyce thereat, in
as I am become like a
in the desert, that the b
the aire gaze and won
my estate is altered, m
is turned into scarce

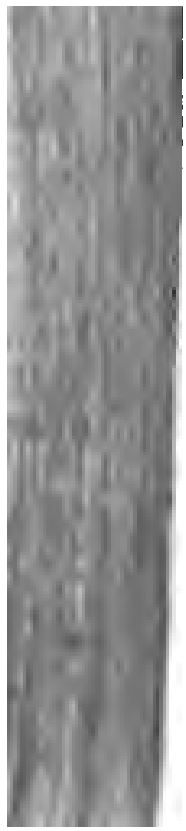
ſorrow and ſadnes.

Oh ſweete lord, my proſperity is turned into aduerſity, my friends haue forſaken me: and whē they haue often promiſed to helpe me, they do not onely, not performe the ſame, but diſdaine my company, they loath & abhorre my preſence: I am vtterly refuſed of al my aquaintance, & they that were before my familliers are now my deadly foes who ſhake their heads at me, crying out & ſaying, there, there, ſo would we haue it, now God hath forſaken him: euen ſuch like greeuious torments am I forced to heare at the hands of ſuch as would gladly eate me vp:

thousand cares that grieue
intollerable griefe, both in
body and minde, hauing no
refuge, no place of defence, no
meane to helpe my selfe, being
so wrapped in callamitie, that
I cannot inioy any perfect li-
berty, either of body or minde.

But most sweet Lord, most
louing and most fauourable,
most able and most readye to
helpe such as come vnto thee
loden with distresse: loe here
I lye at the gate of thy mercy,
knocking for ease, humblye
crauing thy assistance, who
hast willed such as are heauie
loded

loued to come vnto thee: I come, I come, sweet Lord, as one burdened with griefe, wanting comfort, and lacking relieſe, receiue me and helpe me, ſhew thy louing countenance, and extend the helpe of thy holy arme, and I ſhall be ſafe: mercifully heare me after thy wonted goodnes, conſider my diſtreſſe, weigh my afflictions, looke vppon my troubles affoorde me relieſe, and graunt me thy comfort: ſo ſhall my ſorrowes be turned againe into ioy, my pouerty relieued with ſufficiencie, and all ſhall go well with me: Sweete Lorde when I conſider my eſtate, when I

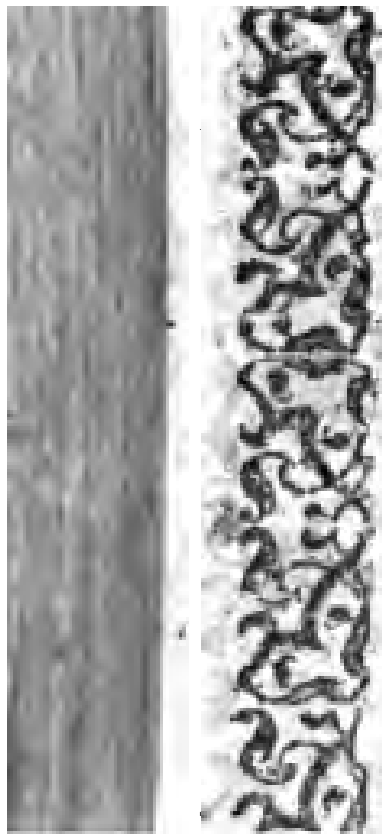


due consideration of th
therein, I cannot ch
comfortably resolue m
for then doeth inwar
forte asswage the extre
my griefe, remembri
thou hast said, that
thou louest, thou still
est, but yet for a time
his tryall: whereby
armed with patience
wilt come againe, an
him in loue, and comf

accounpt (weete Lord, as a (weet medicine for my (ecurtie, wherein I haue liued ouerlong a careleſſe wretch: but now I feele that I wonte aſtraye in my proſperitie, and thou haſt called me home by this aduerſitie and tribulation.

Wherefore I cannot but giue thee thankes (oh Lord) for this thy fatherly correction, in altering my eſtate, for better tryall of my patience: that by patience I may take holde of hope, and ſo by hope of thy goodneſſe, louing kindneſſe, and fatherly promiſes, I may reape and enioye a moſt cheereſull & comfortable

renew-



wyo is faithfull wa
fer vs to be tempt
our strength, but in
of our temtatione
away, wherby we
able to beare, what
layeth vpon vs, and
that want of reliefe
lacke of comfort in
beratich of enimyes
bers, misreports, o
kinde of trouble eit
by or minde, happeth
by fortune, but by

gnod, [illegible] thou
waite [illegible] Game by patience,
accepting it as a fatherly and
louing correction, putting thee
in minde of thine offences,
and inheritance of worldlye
vanities: and be not diſmaide,
but turne from thy wicked
wayes, cleauing and refer-
ring thee by harty prayer vn-
to God, without irkſome
taking it, or with greater
deſire to dye, then had ſaint
Paule when he prayed to bee
looſed and to bee with Jeſus
Chriſt.

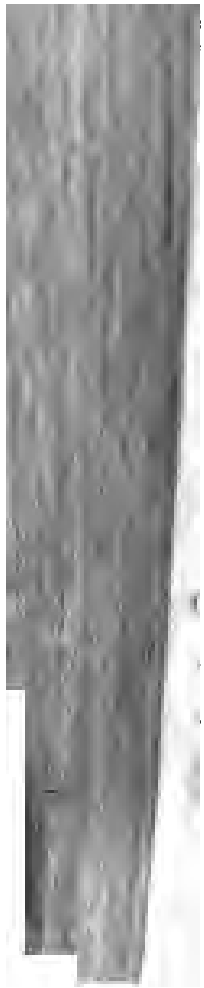
Although many in ſuch
extremities, and miſeryes
couet to bee out of the worlde,
and wilfully and deſperately

ſes, all afflictions, al
tions and calamities
ing a ready way to
& pray for the aide of
ty God, whoſe hand i
ready to helpe ſuch a
flicted for his ſake, he
ſuffer any greater aff
fall vpon vs then he
fit for our comfort:
muſt conſider that t
tribulations, we mu
into the kingdome of
and therefore let vs ca
God in the day of trou
he will deliuer vs: th

ous, and deliuereth them
t of all their troubles: and
though we crye and be not
eard (I meane presently re-
ceued) let vs not take it hea-
ly, it is for the best, where-
pe let vs accept it willingly,
nd make of necessety a ver-
e, which is to take patiently,
at which of our selues wee
annot auoyde.

A prayer to vse wealth as we ought.

O God allmighty, the
giuer of all good things,
the onely staye of man-
kind, their guide and comfort,
giue



my more, and i
wealth, in so much
not onely that wh
fice mine one nece
but haue also suffi
leeue others in n
from my hart any n
fire of more, and
will to distribute
according to the a
of my wealth, to feed
gry, to cloth the nake
all things els which
require of them, by
thou hast bestowed
tings, to the furthe
goodnesse, and not

onely, but to the helpe of all that want my furtherance, that laying vp a good foundation, in the end I may haue the worlde willingly, and inherit through Iesus Christ thy kingdome eternally, which for his sake graunt vs Lorde God, Amen.

The rich mans petition, for the ordering of his riches.

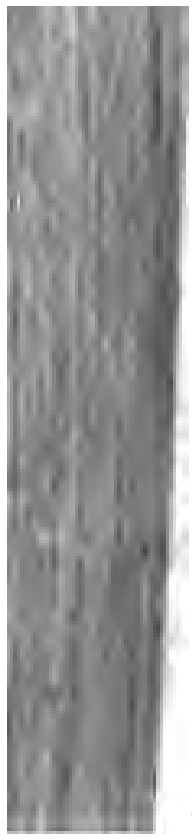
I Most humbly thanke thee, o∫ moſt beautifull God, and ſweete ſauiour Chriſt for that although I came

borne, but in the warme and necessary clothing: not in the hunger, but in the fullnesse: not in the scarcety but in abundance, not in want, but in wealth: not in labour, but in ease: not amongst the lowest, but with the highest, which; blessinges of thine, (oh Lord) I confesse weare not gotten by mine owne paines, not by myne owne policy or wisdome, nor bestowed on me for mine owne sake, or desires, who am borne in sinnes, but were from thee, as thine owne free guifts, surpassing the capasity of man to comprehend by labour to get, or policy to pur-

lame, which is th
beautyfull guift,
thou giuest and
children with the
of their parents,
speakable blessing
hence which thou
flowed on them
thee.

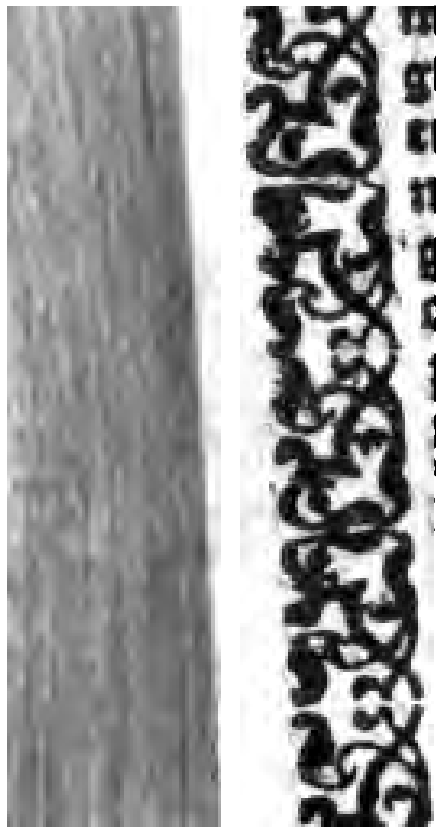
Therefore swee
graunt that as thou
ly bestowed these th
on mee without a
of mine, so

may daelye conſider the ſlip-
pery holde, and vncertain-
ty thereof, and with ſuch
feare and reuerence vſe them,
as the feare of alteration doe
not loade and incomber
my mynde, with ſuch vngod-
lye cares, as driue worldlinges ſeldome to reſt with-
oute ſome doubt or trouble of
mynde, breeding and in-
gendering within them di-
uers inconueniences and alte-
rations, as haughtineſſe and
prowdnes of minde contemning
others of inferiour and baſer
conditions and qualities, with
a grudgeing and pining diſ-
dayne of them: blowing
and puffing vp their hearts
with



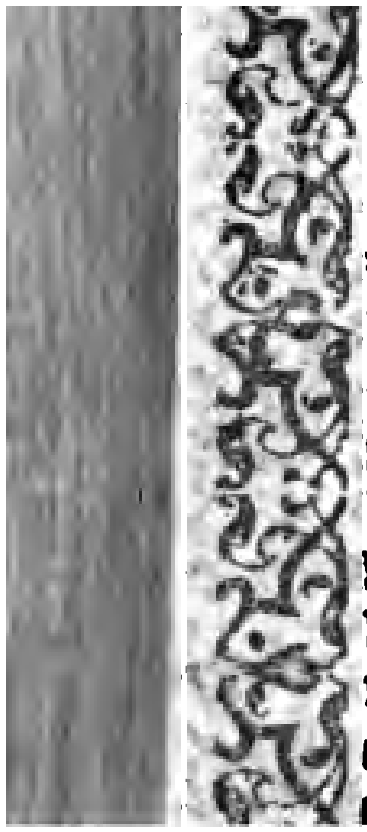
holy gospell, turn
from the beggir
poore Lazarus, k
ingly impart such
of our table and
hath pleased thee
upon vs, vnto the
the poore: take s
hardnes of hart, a
dealing toward q
ny light offence ha
led vs, considering
are our selues as t
meanest, and wea

alwayes waighing our beginning, and our present state, how it hath pleased thee to alter it and what may befall vnto vs before, or in the end, as also to be needefull of such as are of lower estate and calling, yea of the worst and and poorest, and to doe for them the best wee may, and as occasion shall require and be needefull, without ouercharging anye that for their relefe and comforte seeketh any thing at our hands, that in the ende wee may be found good and faithfull Stewardes of that Talent which thou hast put vs in trust with all here.

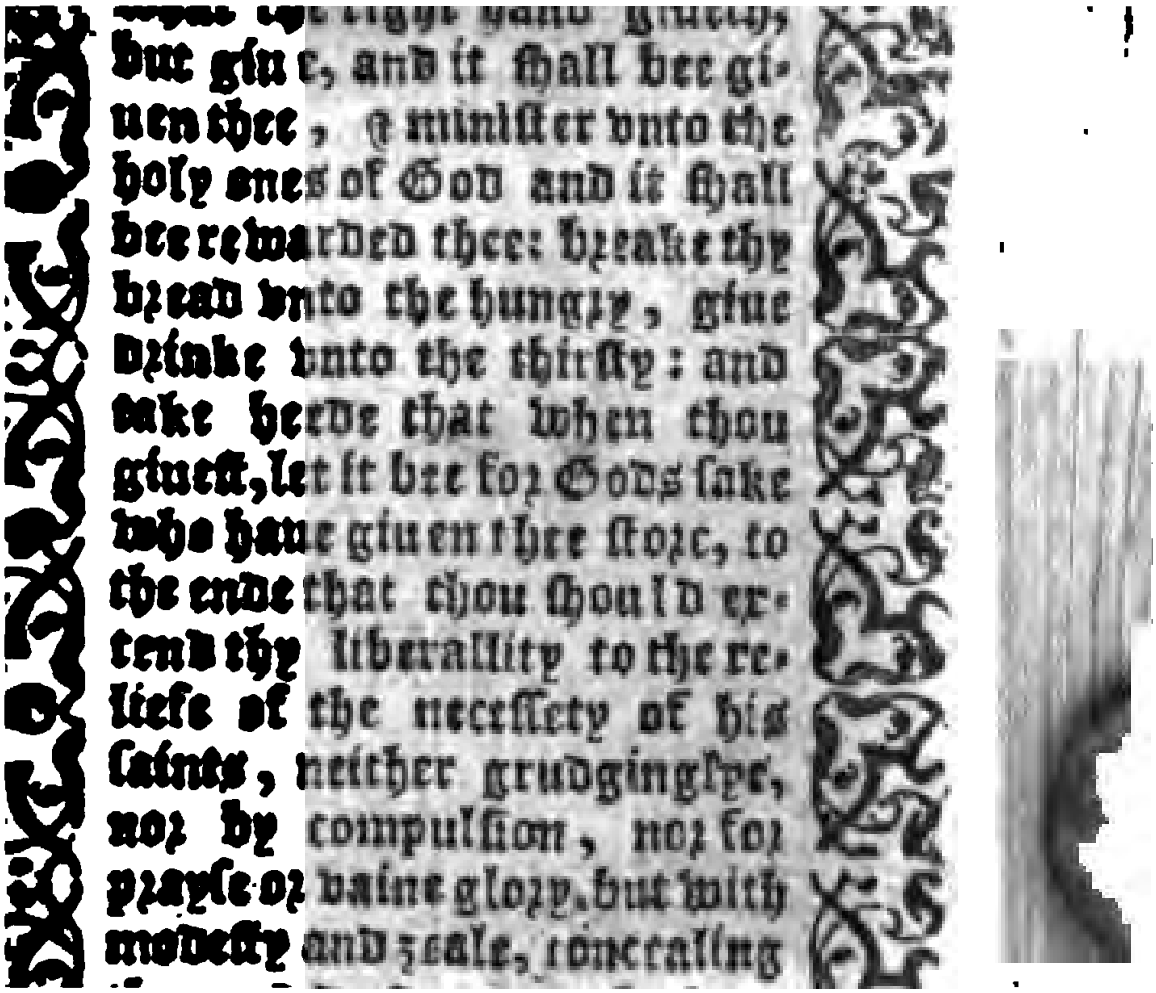


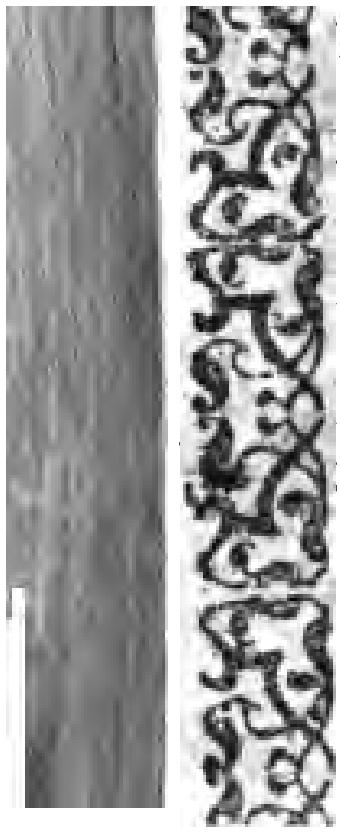
vale of misery and the vaine pleasures thereof, and be ready at thy fatherly call, to come vnto thee, willingly bearing the burthen which the world continually chargeth mee with all.

Likewise most mercyfull father, make me in prosperity alwayes thankfull, and if thou visit mee with powerty, indue mee with perfect patience, that the delight of the one lull mee not a sleepe in the cradle of security, nor the heauinesse of the other, waken mee with the Dangerous darts of Dispaire: Strengthen good Lord, and helpe mee in this my great



OVr lord and ſau
ſus Chriſt the ſe
of all liberty, g
hundred ſouls in this
life euerlaſting in th
to come to all ſuch a
ſake, ſhall forſake all
ly goods vnfamedly
low him, commann
bee ready to giue, a
to diſtribute to the
of other, and that no
glorious & for





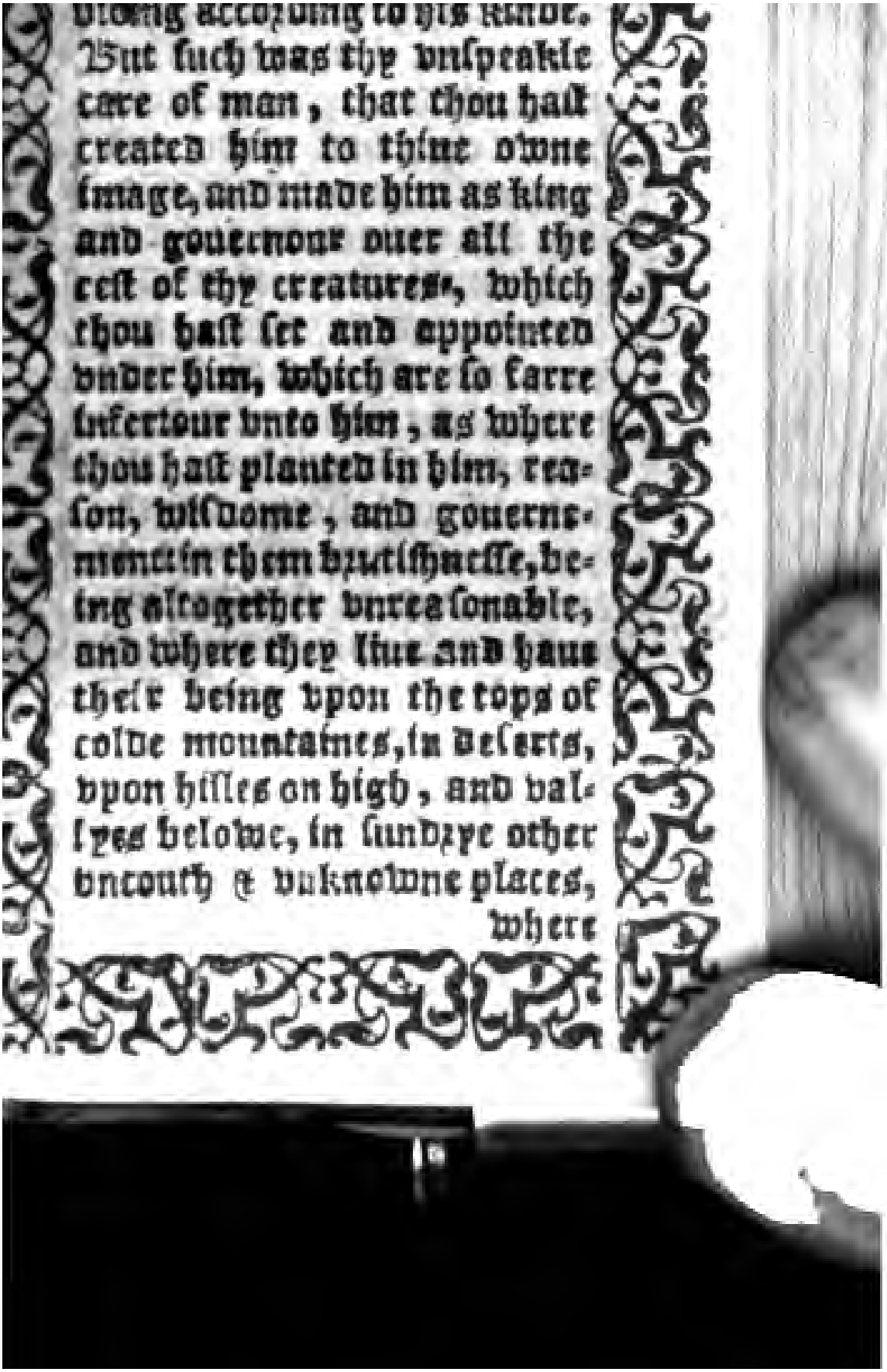
lustes, which drowne
perdition and destruct
the dere of money
roote of all euill, and
men to fall from fait
pierce themselues wit
sorrowes: therefore w
haue time, let vs doe g
to all men, and chie
those that are of the ho
of faith, be doers of th
and not hearers, onel
uing your selues.

ice.
preſerue the
as the riche, not
e perſon of the
a the other: he
nd carefully pro-
wedle and thoſe
ceſſitie, that truſt
hirs, and ſendeth
an emptie away at

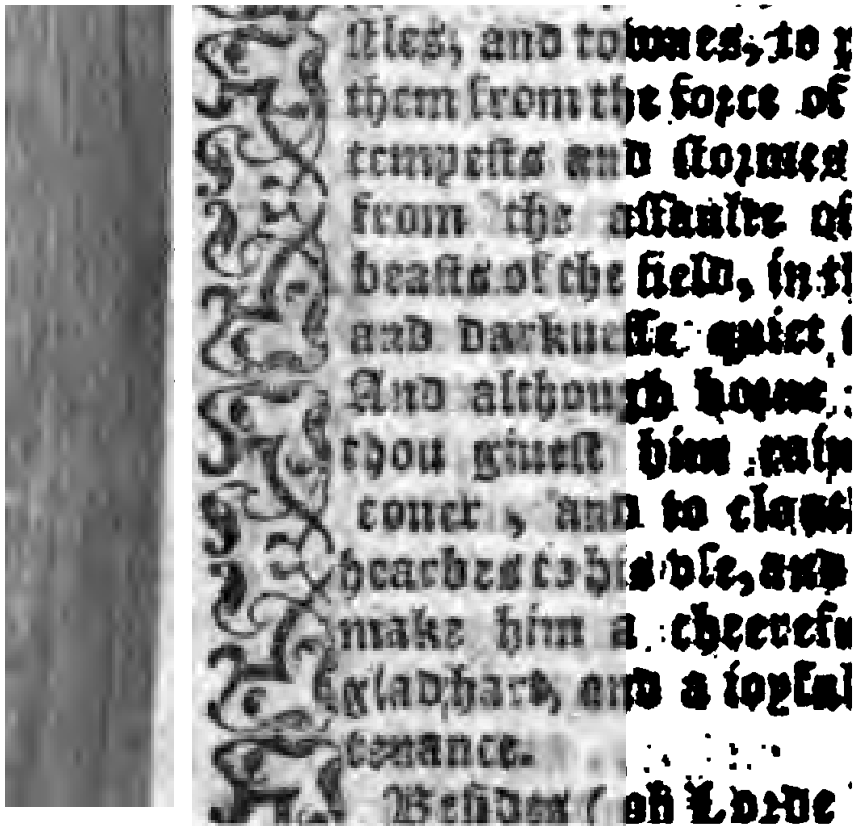
e to do good, for,
with ſuch ſacrifice
ſaid.

N 4 The

O thy eternall God
most louing father
of nothing hast
all things liuing, wh
is so great ouer them a
thou sufferest not the n
or simplest of them, t
for want of foode, and
requisite for them, but
the same at thy hands,
uest it them in due seas
to the Rauens and all
liuing: and by thine vn
able wisedome hast ap

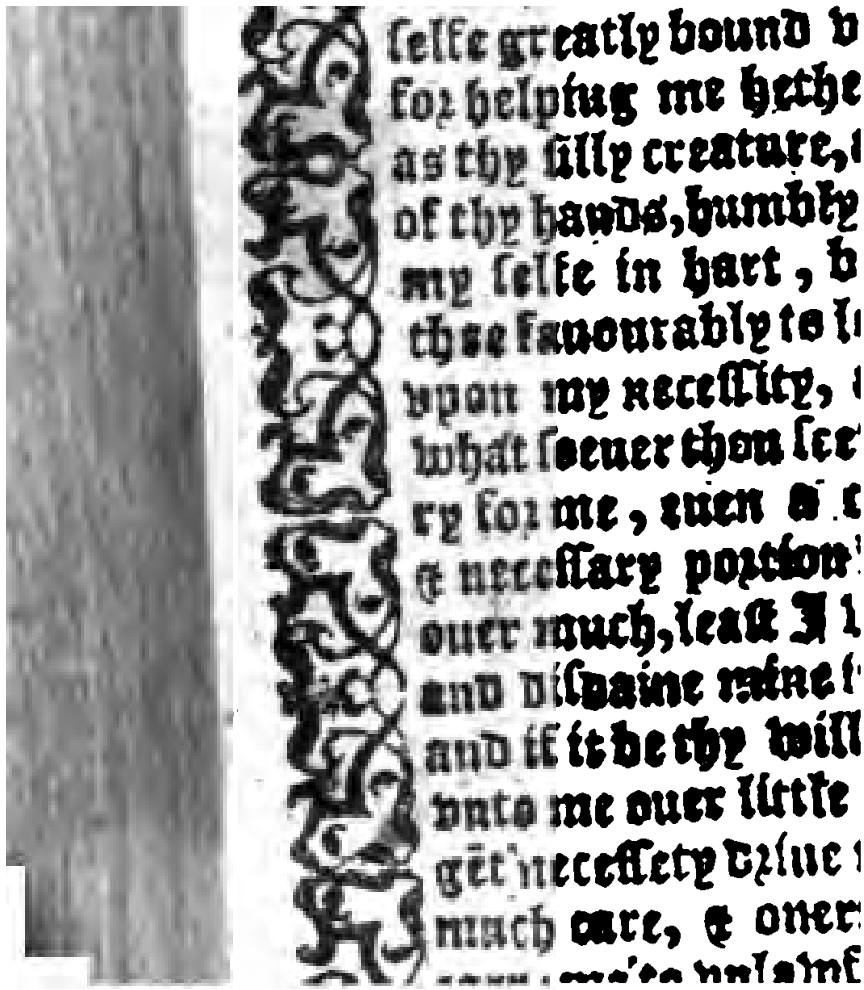


liuing according to his kinde.
But such was thy vnspeakle
care of man, that thou hast
created him to thine owne
image, and made him as king
and gouernour ouer all the
rest of thy creatures, which
thou hast set and appointed
vnder him, which are so farre
inferiour vnto him, as where
thou hast planted in him, rea-
son, wisdome, and gouerne-
ment: in them brutishnesse, be-
ing altogether vnreasonable,
and where they liue and haue
their being vpon the tops of
colde mountaines, in deserts,
vpon hilles on high, and val-
leyes belowe, in sundrye other
vncouth & vnknowne places,
where



uen him the beaſts of the field, the Fowles of the ayre, and fiſhes of the Sea, to be his foode and ſuſtenance: yea Lorde, ſuch is thy fauoure towardes man, that all the reſt of thy creatures thou haſt ordained for his vſe and ſeruice. Oh ſweete Lorde, ſuch is thy loue towardes man, that thou haſt moſt miraculouſly prouided for him, and yet not for all alike, for it hath pleaſed thee to make ſome riche, and ſome poore, ſome thou exalteſt, ſome thou keepeſt lowe, ſome to liue at eaſe, ſome to labour: and yet none liueth without thy prouidence and goodneſſe.

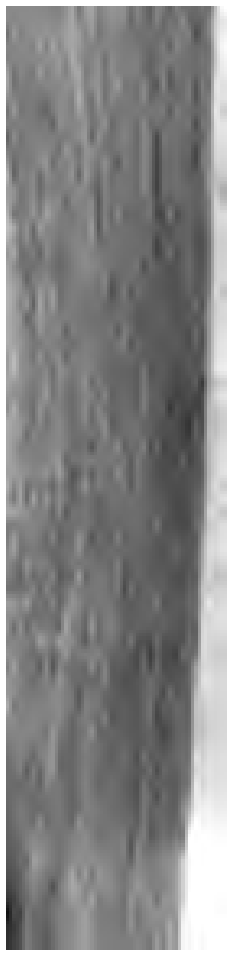
And



and so I runne headlong into thy displeasure: but all thy behest, and blessed my doyng (oh Lord) that I may injoy at thy mercifull handes sufficiently for my relieue, and for the relieue of such as thou hast put vnto my gouerment.

And for as much (Lord) industry, care, and great trauaile cannot any thinge further me, releeue, or satisfie me in my necessity, vnles thou vouchsafe thereunto good successe: Then for thy mercyes sake blesse me in all my affaires blesse my fruites in the fields, my cattle and all other thinges belonging either to my selfe, or any other thy ser-

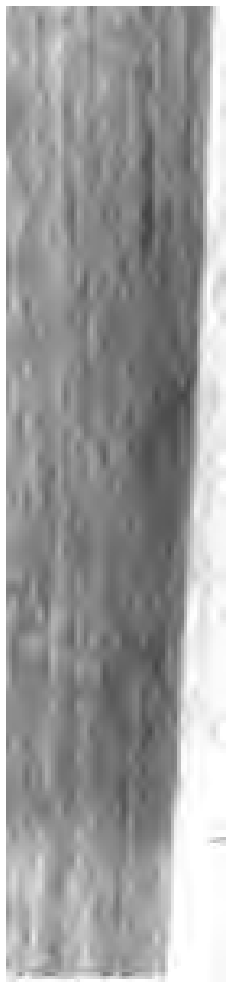
uants,



hands that they m
bleſſe my ſences th
not dull: but be a
pable of ſuch thing
vnto my vocation,
effectually execut
both according to
and truthe of tha
take in hand, tha
not, neyther by
rance of negligenc
put me in truſt,
truth of my callin
able to liue and
rough the kardne
world, and be rath

to the riche: Oh Lorde bring it thus to passe, for without thy blessing and fatherly furtherance I cannot sufficiently execute, neither can that prosper, whereupon the whole stay of my living and maintenance dependeth: wherefore good Lord, guide mine handes, and blesse mine understanding, to the prosperous execution of all such things concerning my vocation, that I may get those things, which may be sufficient for my reliefe, and maintenance of me and mine, to the profit of my neighbours and glory of thy blessed name: and what so euer dooth happen vnto me, pouertie or riches,

make

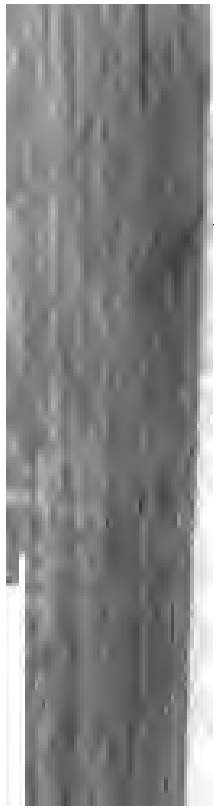


mmde, that in
runne not headlo
meanes, as are v
ther in prosperity
der, but make thy
sure in them both.
fullnes, and euer
thee, and by thee,
and raigne with
uen, where thou s
thy and giuer of
graunt for thy so
Christ sake, to w
ther and the holy g
honour and prayse
Amen.

Sacrifice.
A meditation vpon the same.

ALthough thy store increase, and so greatly multiply, that thou be faine to inlarge thy roomes to bestow thy fruites, thinke thee not discharged, of this most necessary exercise of prayer, but so much the more bound thereunto, for it is not the increase of fruites, the labour of the hands, or store of wealth that maintayneth the life, and feedeth thee, vnlesse it be seasoned with the word of God which preserueth all that faithfully trust in him.

Thou canst not liue with



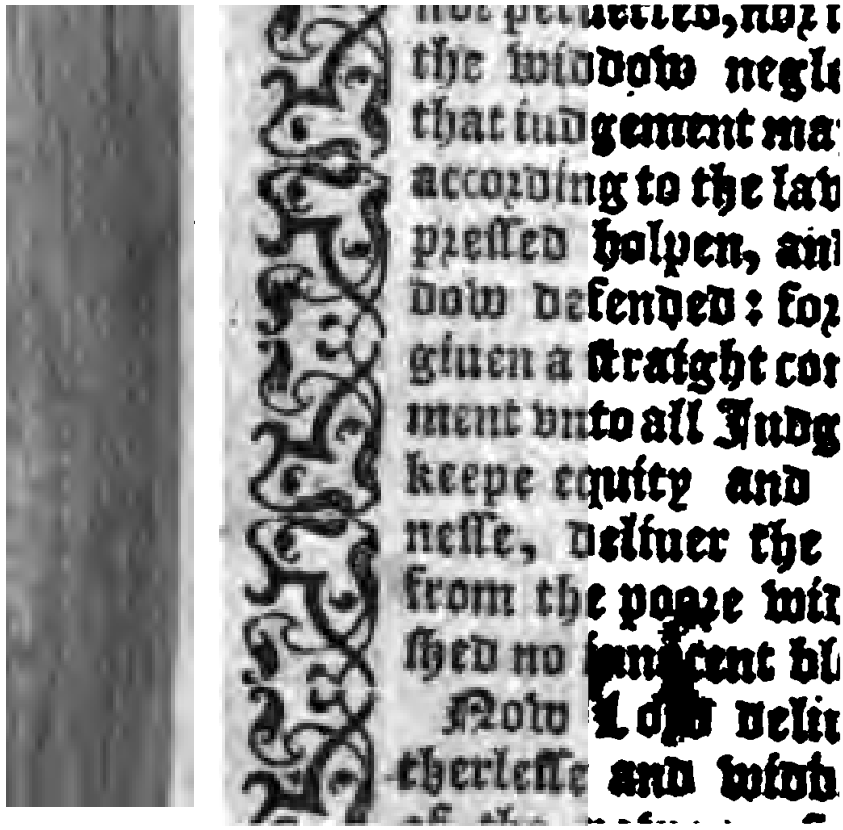
…formitie, but u…
calles to come b…
uenly father for …
we want : Iacob…
foode, and appar…
tained it with …
God seeth befor…
what we want, ye…
dutifull obedien…
acknowledge our …
from him, wee m…
our harts before h…
asking & he wil giu…
and he will open, s…
…

ning of life: wherfore whatſo-
euer thou be rich or poore, pray
faithfully, vſe the gift of God
thankfully and reuerently, and
thinke not ẏ thy friendes can
helpe thee, or labour preuaile
thee, wout the bleſſing of god,
whereby in enyeng foode and
apparell, be therwith content,
and in any caſe diſpaire not in
pouerty: for the prouidence of
god is great, to giue all things
neceſſary to ſuch as truſt in
him: it is not dainty fare ẏ fee-
deth ſo much, as truſt in God
can releeue with a ſimple

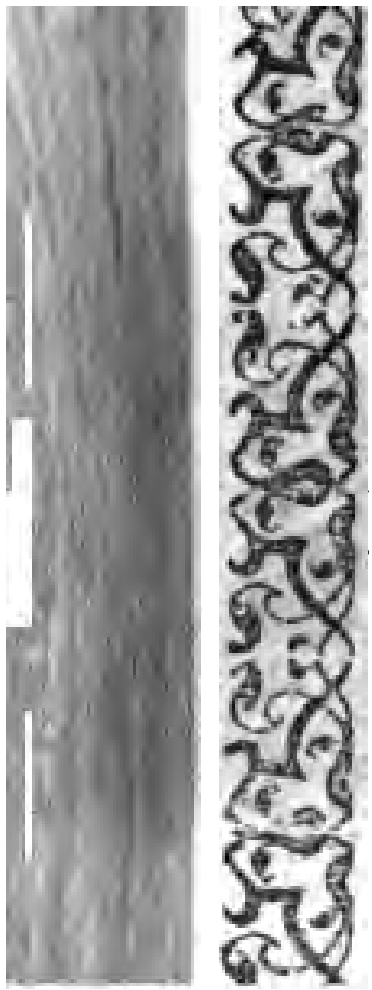
pulſe & water: and contrary-
ly we ſee many times, the rich
for all their ſuperfluity ſent
empty away: there was neuer
any forſaken that truſted in
God, were their ſtore neuer ſo
ſmall: nor any were their a-
boundance neuer ſo great that
proſpered vnto the end with-
out the mercy of God: & there-
fore be we poore, or rich, wee
muſt depend vpon God, that
giueth and taketh away.

A prayer for VVid-dowes and fatherles children.

Moſt mercyfull God, father of orphants, and Judge of widdowes: c downe from heauen, which conſiderest our la- , and ſorrow, & in whoſe all our ſaluation dooth ſt: the poore is left vnto for thou art the helper of fatherles, the Lord doth e the deſire of the poore, preparest their harts, and eare harkneth thereun- o helpe the fatherles and owes vnto their right,



theeues, which eate vp the houſes of widdowes, vnder the pretence of godlyneſſe and couller of right: appoynt vnto orphanes and widdowes faithfull patrons, which will bee touched with an earneſt care of their welfare: alſo giue vs willing mindes to pleaſure widdowes and fatherles children, according to our ability, to deliuer the poore when he cryeth, and the fatherleſſe which hath none to helpe him: to helpe him that is ready to fall, to comfort the widdowes hart, and to be as fathers to the fatherles, and ſuffer them neuer to periſh, but in bleſſing to bleſſe them, and to fill them



uerſitie, & to keepe our ſ
vnſpotted of the woꝛld: a
which is merciful toward
oꝛphant as a father, and
himſelf as an husband to
his mother, in taking t
fence of their cauſe vpon
he ſhall be as an obedie
of the higheſt, & thou go
moꝛe fauour him, then
ther can pitie her ſon: bu
which diſpiſe the ſighes
teares of the widdow and
backe ꝑ loafe that the fa
les eate not thereof, and
thē to periſh foꝛ wāt of cl

vp their hands to afflict them, ſhall greuiouſly be puniſhed, their ſholders ſhal fal frō their ioynts, & their armes be brokē from the bones of them. Oh ſweet God extend thy fauour vpon all widdowes, that at all times, & in all afflictions they may truſt in thee, & liuing god and continue in ſupplications, & prayers night & day, being diligent in all good workes, not occupied in pleaſures, neither, wanton, idle, nor tatlers, nor buſie-bodies, whereby thy word may be blaſphemed, keep al parents, that they being taken away either by war, or vntimely death, their wiues be not widowes & their ſons orphāts

and Sauiour, Amen.

A prayer vnto C
the fruites of the e

O Ly glorious kin
uen and earth,
thine owne a
goodnesse and merc
adorne and repleni
with all kinde of
graine, whereby th
of man and beast is
we beseech thee e
mercy that thou wo
safe to blesse our

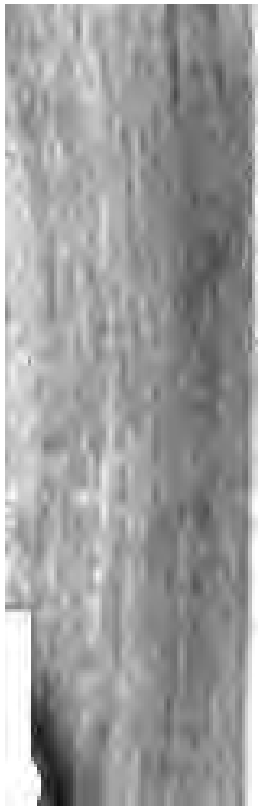
the earth of it selfe bring forth any whit, nor we by our paines make the same to prosper: wherefore graunt to all things springing from the earth, a meet temperature of aire, that luckely they may take and increase.

Keepe our fruite vpon the face of the earth from all infection of the ayre from thunder, hayle, from vntimely showres, from too great drinesse, and ouermuch heate, from wormes hurtfull, and beastes deuouring it before

the heauens in thine ind
tion for our ſinnes, that
not as Sion, nor our ear
braſſe, whereby it canne
tilled, plowghed, nor ſo
and ſo come to a plain
vtter wildernes: but o
goodnes giue vs both th
ly and latter raine, tha
may haue aboundance
fruite and a ioyfull ha
cauſe thy raine (oh God
wer downe in due ſeaſo
it may be raine of ble
whereby by both tree
giue their fruit, & the g
yeelde forth her graine:

alſo that the ayre may be pure frō infection: our bodies free from ſickneſs, our Realme without war, that ſafely without trouble we may inioy thy guifts: giue vs not inſtead of raine, duſt and aſhes, but open thy good treaſure, and viſit our land with thy good bleſſings and inriche it aboundantly.

Thy riuer, (oh Lord) is full of water, prepare our corne, and diſpoſe our earth to proſper: water aboundantly the furrows of the ſame, and cauſe the raine to deſcend into the valies thereof, make the ſame ſoft with ſhowers, and bleſſe & proſper our buds: Crowne the

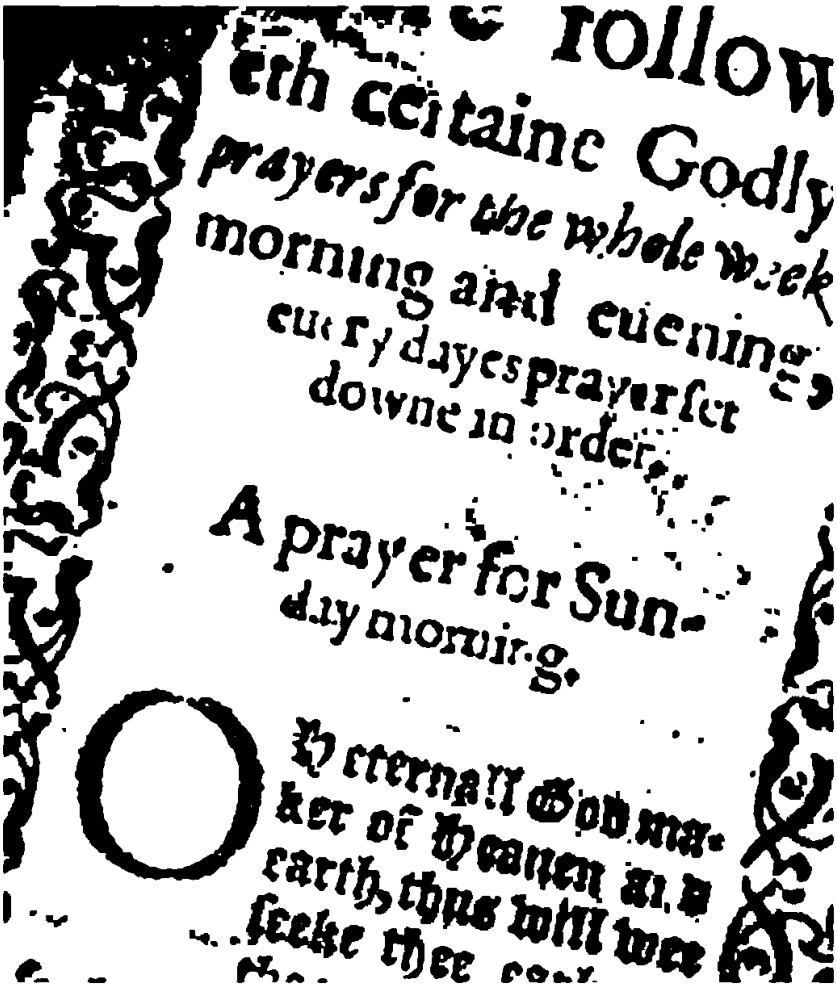


the plaines be repl
with ſheepe and the
with corne, that the inh
of the earth may reio
be merry.

Oh Lorde thou
graſſe to grow for catt
herbes for the vſe o
thou bringeſt forth bre
of the earth, and wine
glad the heart of man
to make ỹ countenance
full, and bread for to
then the heart, haue

of the ſeede and other thinges ſpringing from the earth, keep them both in colde, raine, yce, and ſnow, bearing of windes and weather: preſerue them in extreame heate, dryneſſe, moyſtnes, and ſuch like, that they periſh not afore their time: roote out the deſtroyer, that there be neither Mildew, nor grashopper, neither caterpiller hurting the fruite of the earth: keepe vs (oh Lord) in the time of derth, that we periſh not for hunger, nor be confounded in the perillous time for thou art our god and creator, which ſatisfieſt the thirſty ſoule, and fillest the hungry with thy goodnes.

griefe of hart, crying v:
which art in heauen: h
prayers in thy dwel:in
and be mercyfull to th
which haue sinned aga
by our sinnes we haue
all theſe miſeries whi
ouer our heads, but bi
our offences, oh God, a
manfould mercies, a
away from vs the curſ
grounds, that the peo
praiſe thee, & the ear
fooyth her increaſe,
our Lord Jeſus Chri
onely ſon which liueth



rollow
eth certaine Godly
prayers for the whole week
morning and euening
euery dayes prayer set
downe in order.

A prayer for Sun-
day morning.

O Eternall God ma-
ker of heauen and
earth, thou willt vve
seeke thee

lathan, the Dragon, [illegible]
vs from euill : giue thy
Angels charge of vs ,
they protect vs in all
wayes, least happily we
our feete against a ſtone
be thou our ouerſeer , wh
ueſt and raigneſt a true
eternall God, world wit
end. Amen.

A p

Sacrifice.

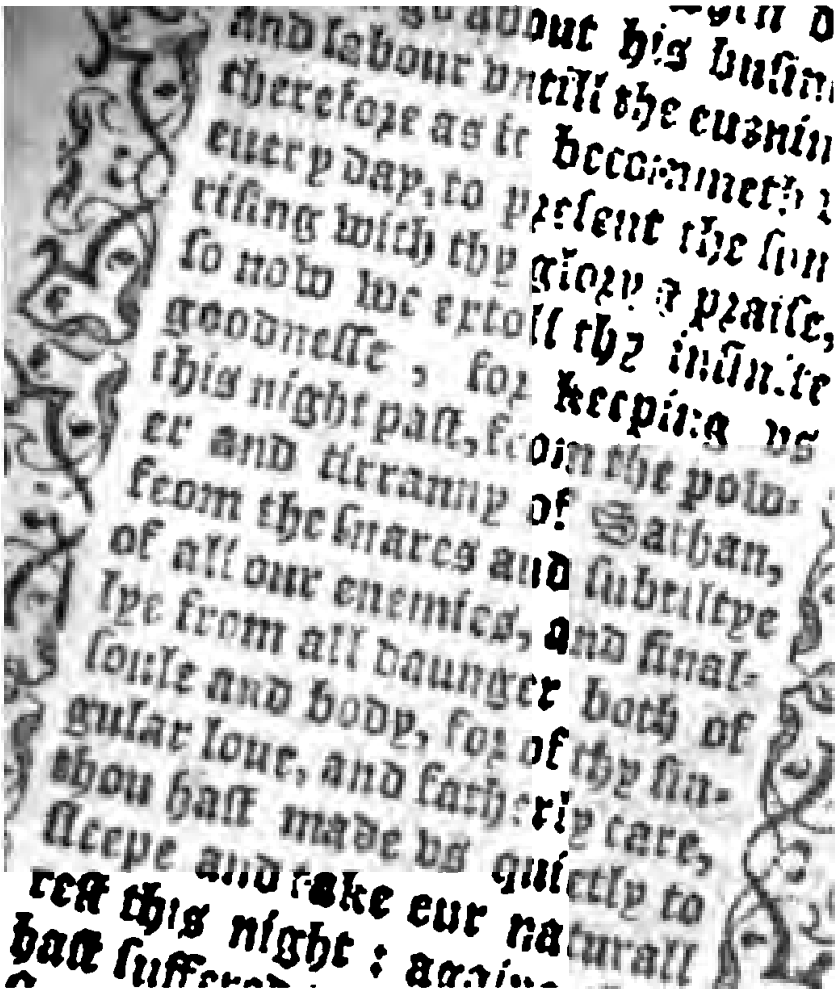
A prayer for Sunday night.

O God of heauen and earth, in this blessed euening tide do we call vpon thee, that remitting our sinnes thou wouldst receiue vs into thy protection, & keep vs this night, that the deuil haue no power vs: be thou watchfull ouer vs, oh eternall Sauiour, least the subtill tempter apprehend vs, for thou art made for vs an euerlasting Protector, for beholde whether we liue or dye, sleepe or wake, we are thine, thou art our creator and redeemer: stand

and the holy Ghoſt, o
God raigning woꝛld w
end, Amen.

A prayer for Mun
morning.

O Ly moſt mighty Go
daye and the nigh
both thine, and by
vnſpeakeable wiſdome
haſt diſtinguiſhed the da
the night, and ſo haſt the
creed whilſt the woꝛlde
laſt, this courſe of time
dayes, ſhall neuer haue e
that man in the night



which now appeareth.

Oh God be mercifull
vs, and in gracious lo
vs thy cleareneſſe, an
thy countenance ouer v
lightned by thy word,
walke all this daye i
cumſpectly and wareli
wayes of thy comm
ments, that being bl
the day time, we runn
to darkenes, neither
noone dayes as in t
wandring from the
thy iudgements: o
eyes that we may co
wonderfull things in
and make vs in the

to beholde thy glory: likewise
oh God guider of our life, for-
sake vs not, neither giue vs
prowd lookes, and turne from
vs the filthinesse of desire: re-
moue from our hearts all
concupiscence, and take from
thy seruants too suerbolde a
stomacke, suffer vs not to run
headlong into riotousnes and
belly cheere: let not vnlawfull
loue ouercome vs, and giue
not thy seruants ouer into im-
prudent mindes: turne our
eyes that they may beholde no
vanitie, strengthen vs in thy
way, and graunt that the of-
fences in this worlde ouer-
throwe vs not.

We beseech thee (oh Lord)
with

cyfull hands, that this
euermoze, thou keepe
all ours, from the ar
ing in the day, from t
lent and plague that
eth at noone tide: hide
thy wings, and vnder
thers we will hope: bli
eyes of our enimies t
s not, and make their
alwayes to tremble: b
thine eyes ouer vs, &
vnto vs a mighty p
this daye, a firmam
strength, a couering
hate thartching, a s
at noone tide, a defen

ling, a comforter of our ſoules a lightner of our mindes, and a giuer of health and happy-nes in Chriſt our Lord, Amē.

A prayer for Monday night.

O Almighty & moſt mercyfull God, thou haſt made the Moone for certaine ſeaſons, the Sun which thou haſt created knoweth his going downe: thou makeſt darknes, and it is night, wherein men betake them to reſt, ceaſe from their worke, and recreate their wearied members: through Nerpe thou art the god ryſing light and creā-

and going to bed w
thee thanks, becau
kept vs this day of
mercy, without an
ours, from all da
hurt: therefore w
and night crys b
when our eyes ar
with the bitterneſſe
of our ſoules, wee
our teares before t
this place we humb
thee, couer and pu
offences, that as t
this day is now d
hidden: ſo thou wo
hide all our iniqu
drowne all our offe

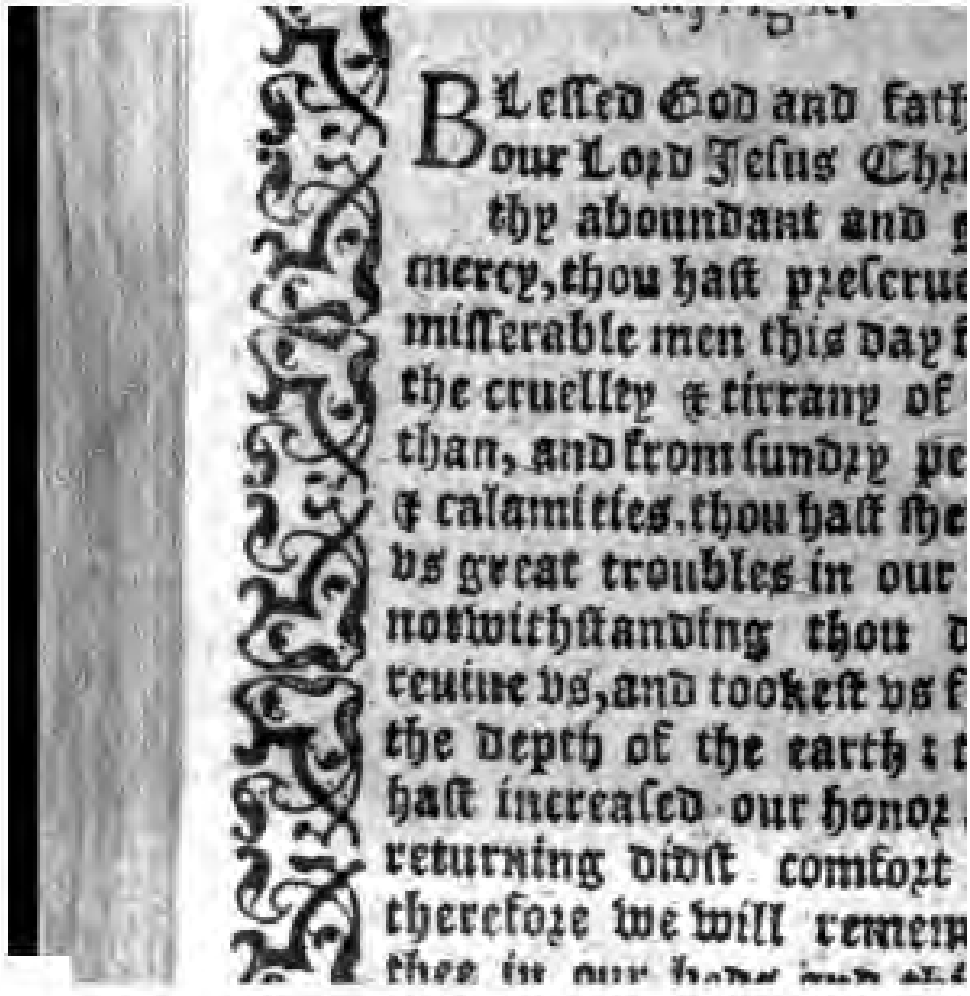
bottom of the sea, that neuer they be seene againe, nor come forth into iudgment.

Oh deare God, we blush & are ashamed to lift vppe our eyes vnto thee for we are not worthy to lift them vnto heauen; because our sinnes are more then the haires of our head, our offences haue taken such holde vppon vs that we are not able to looke vp: oh God then be our protector: behold and looke vpon the face of Christ thine onely begotten sonne, making intercession for vs, and turne at our offences: oh Lighten our eyes that wee sleepe not in death, that Satan hurt vs not, and our enemie

and if thou Lord
been present with vs and wat-
ched vs, the cruelty of Sathan
had ouerwhelmed vs. therefore
early we stand before thee
and behold thy fortitude and
and mayesty, looking for thy
continuall assistance with
wonderfull desire:

Open thou our eares th
we rebell nor against thee, n
ther yet goe backward, but
thy voyce sound in our ear
make them obedient vnto t
that we be not ob inate
the serpent neither hard
the deafe Addar w

may riſe vnto vs, and our light breake forth as the day, and our health ſpring vp ſodainely: againe: Shut not our eares, hedge them in with thornes, & put bars vpon them, that they neither admit, nor allow falſe doctrines, and that they turne not from the truth to fables & other follies: oh let vs heare thy louing kindneſſe in the morning, which is better then all riches, yea, then life it ſelf: make vs to here ioy and gladnes, that the bones which thou haſt broken may reioyce:



BLeſſed God and fath
our Lord Jeſus Chr
thy aboundant and
mercy, thou haſt preſerue
miſerable men this day
the cruelty & tirrany of
than, and from ſundry pe
& calamities, thou haſt ſhe
vs great troubles in our
notwithſtanding thou
reuiue vs, and tooke ſt vs
the depth of the earth:
haſt increaſed our hono
returning didſt comfort
therefore we will remem

to glue thankes vnto thee, b
cause of thy righteous iudge
ment, we will be companion
with them all that feare thee,
and keepe thy commaunde-
ments.

Oh God we acknowledge
our sinnes vnto thee, and will
not hide our iniquities: wee
will confesse against our selues
our vnrighteousnes, that thou
maist forgiue the punishment
of our sinnes vnto thee: incline
thine eare vnto vs, make hast
to deliuer vs this night that
none euill happen vnto vs: and
monish our

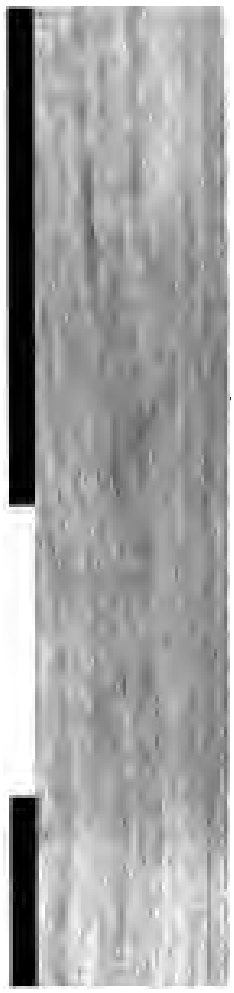
vpon them from dangers
at hand through thine hea
ly oracles: so governe
preserue vs in keepe, tha
soules come not into da
neither fall vpon the sh
nay yet of perils: defen
this night from vnclean
troublesome spirits, fr
their fierceneſſe, rushings
ings, and misrule disqui
keepe vs good Lord frō t
of Sathan, from snares
ons of the diuill. Oh Go
ker of althings accordi
thy wonted goodneſſe, bi
our watchman and kee

repreſſe our enemies, gouerne
thy ſeruants which thou haſt
bought with thy pꝛecious blod
be mindfull of vs (oh Lord) in
this heauy body, thou which
art the defender of the ſoule
be pꝛeſent with vs: to God the
father, and to his onely ſonne,
with the ſpirit the comfoꝛter
be all pꝛaiſe and glory foꝛeuer-
moꝛe Amen.

O thou God of all goo
neſſe which gaueſt
people of Iſrael in char
euery day both in the morni
and at night, to offer vnto th
a burnt offering for a ſwe
ſauour in thine eares, that th
by they might glorifie th
and giue thee thankes for t
benifit of their protectiõ bo
night and day: riſing this m
ning we offer vnto thee t
ſacrifice of thankſgiuing: t
glorifie thee oh eternall Go
for breaking the chaines of t

bringing vs out of darkneſſe and the ſhaddow of death, and lending the bounds wherewith we were tied in the night, and brought vs ſafe and ſound to the mornings light: therefore our mouthes ſhal be filled with thy praiſe, our tongues talke of thy righteouſnes, and our lippes ſound forth thy praiſe.

In this morning do wee beſeech thee, by the reſurrection of our Lorde Jeſus Chriſt thy welbeloued Sonne, that, as hee was rayſed from the dead by thy glorye: ſo thou wilt rayſe and lift vs vp this morning, that ryſing out of the filth of ſinne, and leauing



for thou delightest not in
offrings of bulls and R
but the sacrifice of than
uing shall honor thee.

Bring not into thy ju
ment (oh Lorde) all ou
and vaine words, pardo
babling and wanton sp
and impute not our foo
vnto vs, but let thy bean
mercy shine vpon vs, fo
are greatly sad and pe
for our sinnes, our harts
troubled within vs, an
feare of death is fallen
vs: fearefullnesse and t
blinde, are come vpon vs.

whelmed vs: but yet Lord we know, thou wilt absolue vs from all our sinnes through thy word, oh, then comfort the harts of thy seruants, for vnto the Lorde haue wee lifted vp our soules, for thou art milde, gentle, and of much mercy to as many as call vpon thee: with a true and vnfayned heart and penytent minde.

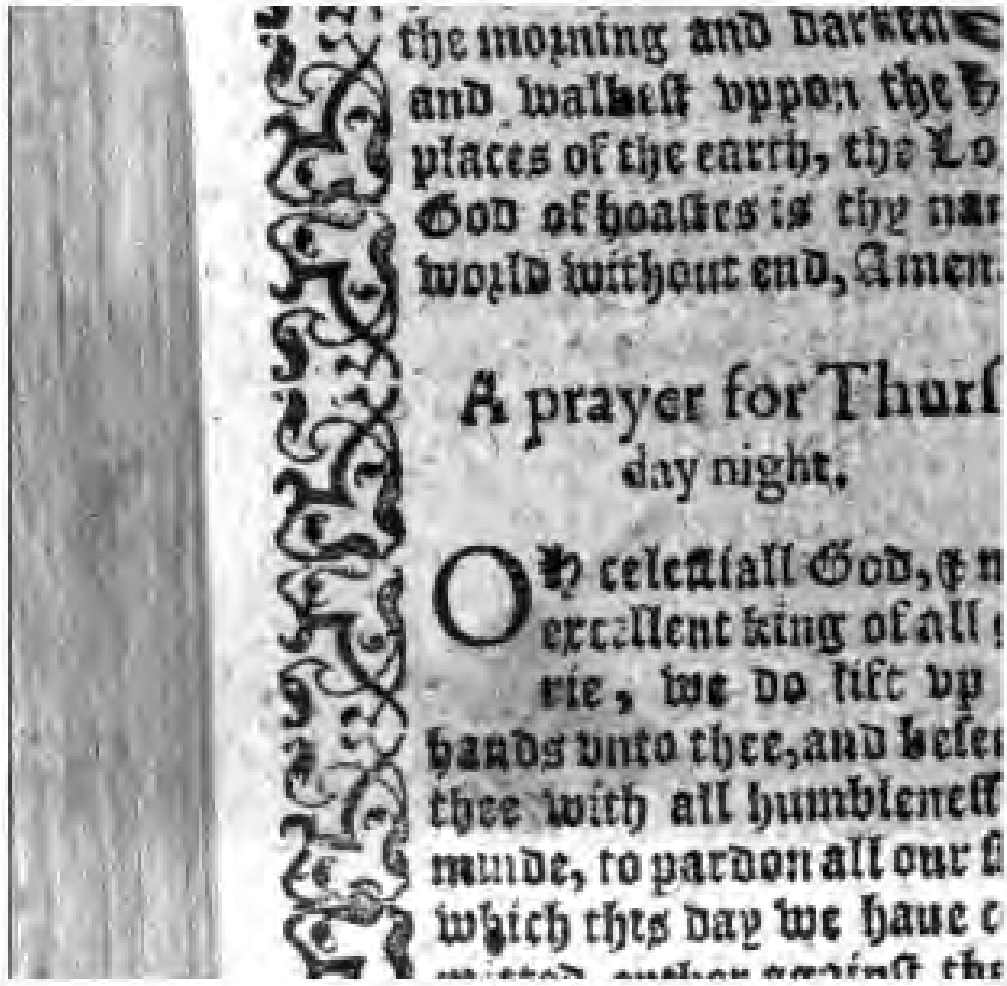
Oh holy Trenity, and perpetuall vnity, protect vs this night against all enemies, both visible and inuisible, that they hurt vs not any waye: euen as the pillor of cloude, which in the desert stoode betweene the tentes of

none hurt might come
people of Israell: so, b
Lorde the protector
soules and liues: be tho
beseech thee) an Iron
vnto vs, that such as a
enemies preuaile not a
vs, and be thou a brasen
betweene vs, and all o
uersaries, that they com
nigh vs to our hurt: g
this night a good sleep
quietly without cares a
guish of minde we ma
let not troublesome dre
and fantasies in which
nety, disquiet vs: les our
bee sweete, and health

health, and delight in thee oh God: grant also, that both being in bedde a sleepe, and awake, wee may alwayes remember our death, which is a passage to an immortall life: and with all our joyfull resurrection to everlasting glory.

A prayer for Tewsday morning.

O Christ which art the bright morning starre, driving away the dark-



the morning and darkn
and walkest vppon the h
places of the earth, the Lo
God of hoasts is thy nam
world without end, Amen.

A prayer for Thurs
day night.

O thy celestiall God, & m
excellent king of all
rie, we do lift vp
hands vnto thee, and befe
thee with all humblenes
munde, to pardon all our
which thys day we haue c

are defiled with blood, and our fingers with much iniquitie, our transgressions are afore thee, and make answere against vs.

But oh sweete Lord, do not thou beholde the wickednesse of thy people, but remember thy couenant which thou hast made with vs in the blood of thy Sonne: neither consider thou our wicked enterprises, but haue in minde that thy testimonies are pure amongst vs and thy worde undefiled: thinke not vpon those that haue walked faithfully before thee: but remember them which according to thy will doo dread and feare thee:

teach, but obſerue thy
maundements : take
none indignation at
which are worſe then b
but loue them alwaye
put their truſt in thy g
and let thy hand be rea
ſaue vs, that we may p
thy commaundements
all things, and fulfill
with our fingers.

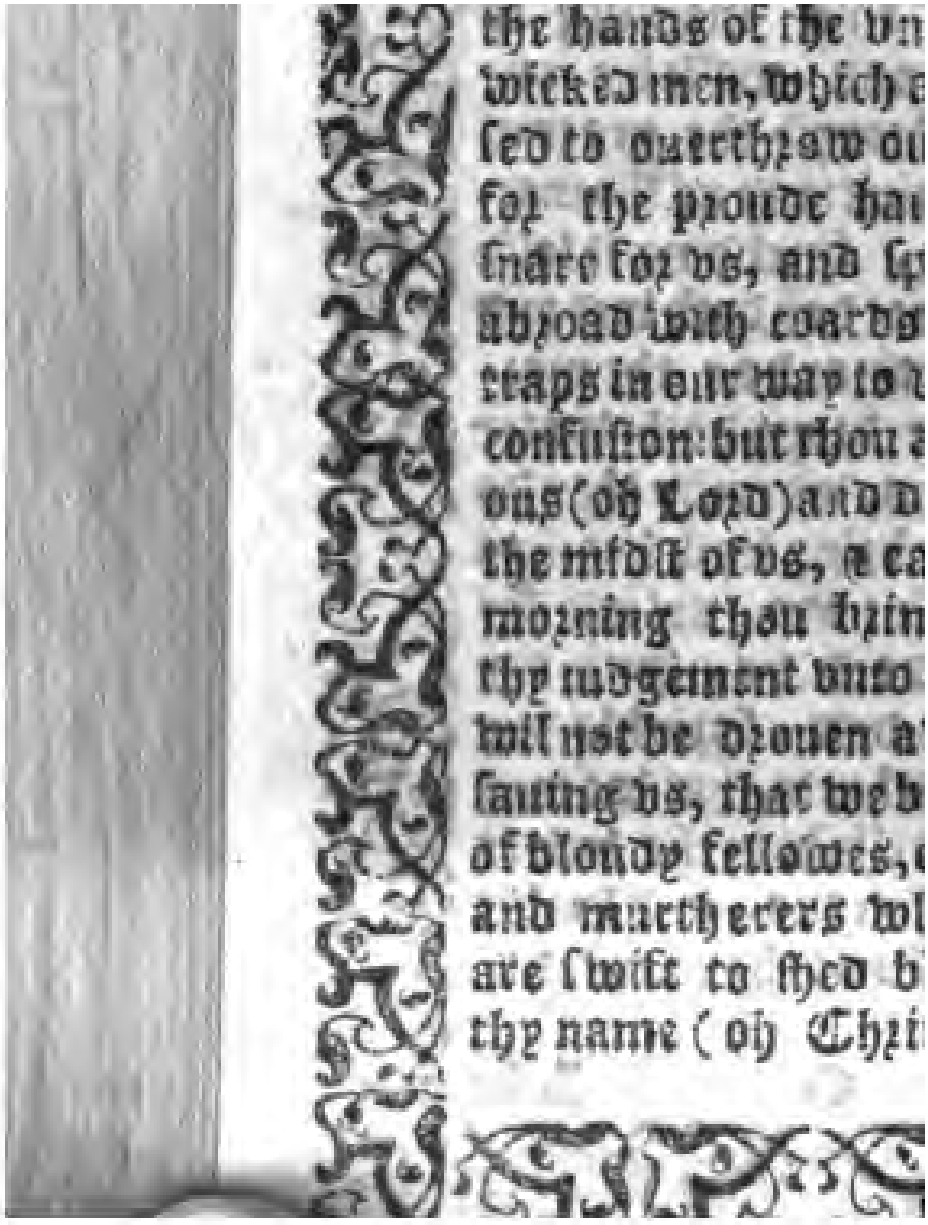
Oh Lord in our trou
we ſeeke thee, our hani
this euening ſeaſon are l
vp to thee, neither ſha
thing be in cauſe, but th

we be sadly put not out by
night: when we sit in darke-
nesse (oh Lord) bring vs into
the light, and saue vs from
vtter darknes, where is wee-
ping and gnashing of teethe:
thou art the God which giuest
light to our candle, lighten
therefore our darknesse, that
we sleepe not in death, and
protect vs by the shaddow of
thy hand, that no euill fall to
vs this night. Deliuer vs
from the snares of the hunter,
and from the noysome pesti-
lence: let thy truth compasse
vs like a sheeld, that we be not

ſalvation, of whome then ſhould wee bee affraide? though an hoaſt of men were ſet againſt vs, yet ſhall not our harts be affraide: and though the wicked ſhould riſe vp againſt vs to devoure our fleſh, yet it ſhall alway be our comfort, that thou wilt hide vs in thy tabernacle in the euill day, and defend vs in the ſecret place of thy dwelling, through Chriſt our Lorde Amen.

VNto thee (oh bleſſed
nity, three perſons
one eternall God) d
bend our ſelues, yeel
moſt humble thankes, t
hath pleaſed thee of thy
goodneſſe, to preſerue vs
night paſt, vnder thy me
protection, and of thy cle
cie deliuered our ſoules
trouble, and with thy ſh
of ſaluation compaſſe
about, like as the ſheep
watcheth and looketh
flocke.

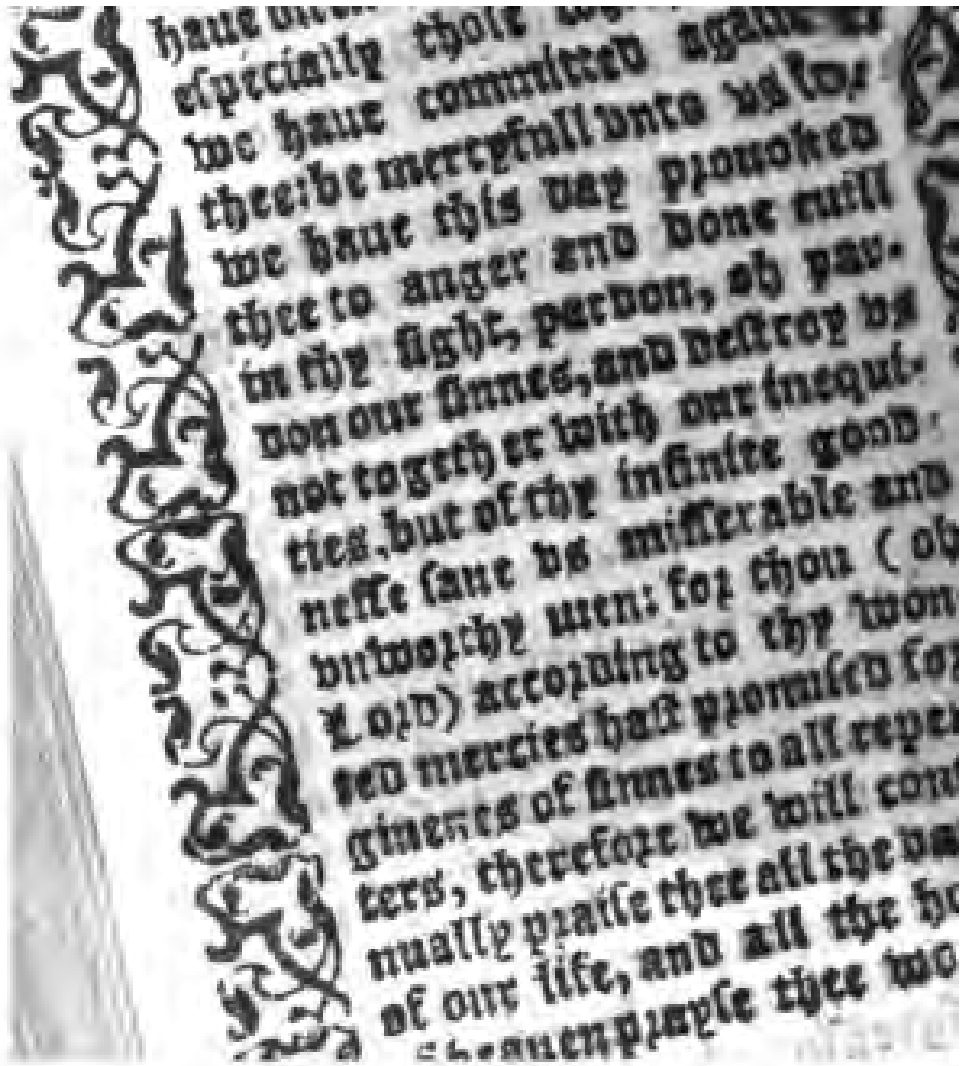
hearts, through the grace of thy holy spirit: and as the morning dew, spredding it selfe early before day doth wet and fill the earth: and as the morning raine drops doth water drye places, whereby they do fructifie & bring forth herbes and grasse: So, extend thy grace toward vs, with thy heauenly dew, sprinkle our dry & hard harts, that we may wholye delight in the wayes of thy righteous, and walke in the paths of thy commaundements.


the hands of the vn
wicked men, which e
ſed to ouerthꝛow ou
foꝛ the pꝛoude hau
ſnaꝛe foꝛ vs, and ſp
abꝛoad with coaꝛdſ
ſtꝛaps in our way to
confuſion: but thou
ous (oh Loꝛd) and d
the midſt of vs, & ca
moꝛning thou hꝛin
thy iudgement vnto
will not be dꝛouen a
ſauing vs, that we b
of bloudy fellowes,
and murtheꝛeꝛs wh
aꝛe ſwift to ſhed bl
thy name (oh Chꝛi

[illegible] serpents and
scorpions, and ouer the whole
power of the enemye, and he
shall not hurt vs, for thy glo-
rious woꝛd shall saue and de-
fend vs, euen thee sweete Je-
sus, which liuest and raignest
with the father in the vnity
of the holy spirit, a God, foꝛ e-
uermoꝛe, Amen.

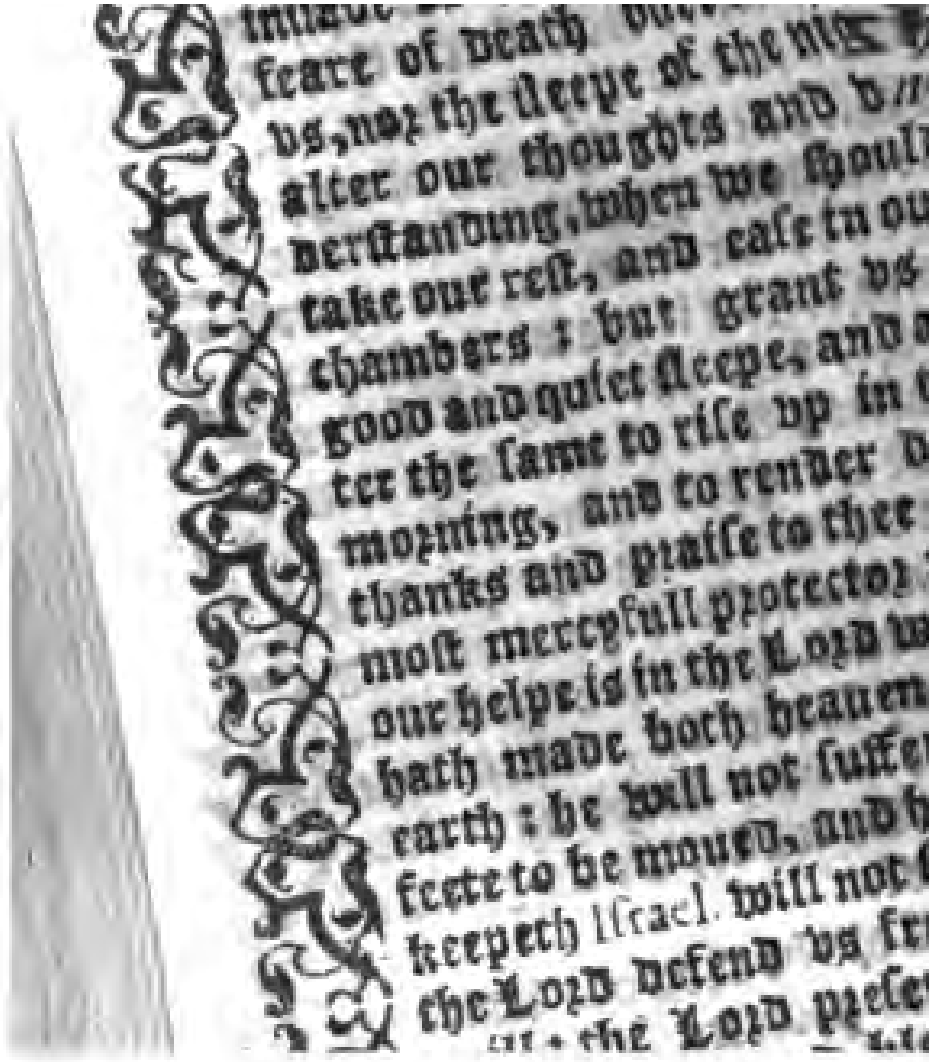
A praier for Friday night.

O Most louing father, here
humbling our selues before
thy feet we beseech thee in the
name of thy sonne, who suffe-
red foꝛ vs a most cruell death,
blot out all [illegible]



God not to depart from us
which art the Sunne of righ
teousnesse, neither let thin
ayde be far from us, but abid
with us, for it draweth toward
night, and the day is farre
spent: oh God of our salvation
haue a regard to our defence,
and deliuer us in the path of
righteousnesse: giue us thy
will done, that when we walke
it may leade us, when we
sleepe it may keepe us, and
when we wake, we may talke
therof.

O Lord be thou our watch.



A praier for Saterday morning.

WE moſt hartely thanke thee (oh eternall God), not onely for keeping vs this night paſſed, but alſo for defending vs this whole weeke, yea & all our life time from the ſnares of wicked ſpirits that they could not circumuent and ouerthrowe vs, likewiſe (oh my God) earlye now this morning do we call for thy vnſpeakable mercy, beſeeching thee frō the

the merueilous ligh
ry, that being awa
ſleepe, we may
ſeiues to the worke
and walke honeſtly
day, not in rioting
kenneſs, neither in c
and wantonnes,
ſtrife and enuying.
Giue vs grace
beſeech thee, that
this day & other th
neither ſ'ut our
dome by mains

God that patiently we may shun and anoyde six thinges which thou dost hate, yea, seauen which thy soule doth abhor: that is to say, a proud looke, a lying toung, hands that shed innocent blood, an hart which goeth about wicked imaginations, feete that be swift in running to mischiefe, a false witnes which forgeth lyes: and him that soweth discord amongst brethren.

Oh Lord of our saluation, into thy hands will we deliuer our harts, that early they may

kee And in the
play, that thou maiſt pl
vs in the day of trouble: in ſp
calamities deliuer vs, ohlord,
and in the ſeuenth, let none e
will come to vs, in famine ſaue
vs from death, in battle, from
the power of the ſwoorde
hide vs from the ſcourge of th
tonge: when diſtraction com
meth let vs not feare: in dea
make vs merry: and let u
the beaſts of the earth app
our courage, graunt this,
father for thy deare ſon our
uiour Chriſts ſake Amen.

Saterday
night.

O righteous, and mo
mercyfull God, befo
thee we ſigh for our ſins
beſeeching thee by the death
buriall of our Lord and ſaui
our Chriſt, that thou woul
deſt vouchſafe to couer, and
burye all our miſdeeds in the
bottom of the ſea, whatſoeuer
from our fancy, vntil this pre-
ſent houre we haue committed
and eſpecially thoſe which
this weeke wee haue done,
in thought worde, or deede,
againſt thy mo

and lowly spirits, [illegible]
thee in mercy to pardon
and to forgiue al our off
whereof thou knowest
guilty, and to deliuer
all euills, both present
come.

(Oh deare God) w
thou wilt deliuer our
from death, our eye
teares, and our feet
falling, that we ma
before thee in the lan
liuing: bethou our
darknes, that our
be as cleare as the n
shine forth as the

mercie vpon vs: our protec-
tor: ô Sonne of righteous-
nesse, and brightnes of per-
petuall charitie, leade vs in-
to the vision of thy light,
where thou shalt euerlastingly
shine vpon vs: the Sunne
there shall not go downe, nei-
ther the Moone be hid, but
thou Lorde shalt be our e-
uerlasting light, that our
sorrowfull dayes may take
end.

Graunt likewise that leauing this place of darknes, we
may be translated into the
new and true light, which

ioyes: and at our departure out of this worlde, behould by faith thy deuine presence, and so sleepe quietlye to eternall life Amen.

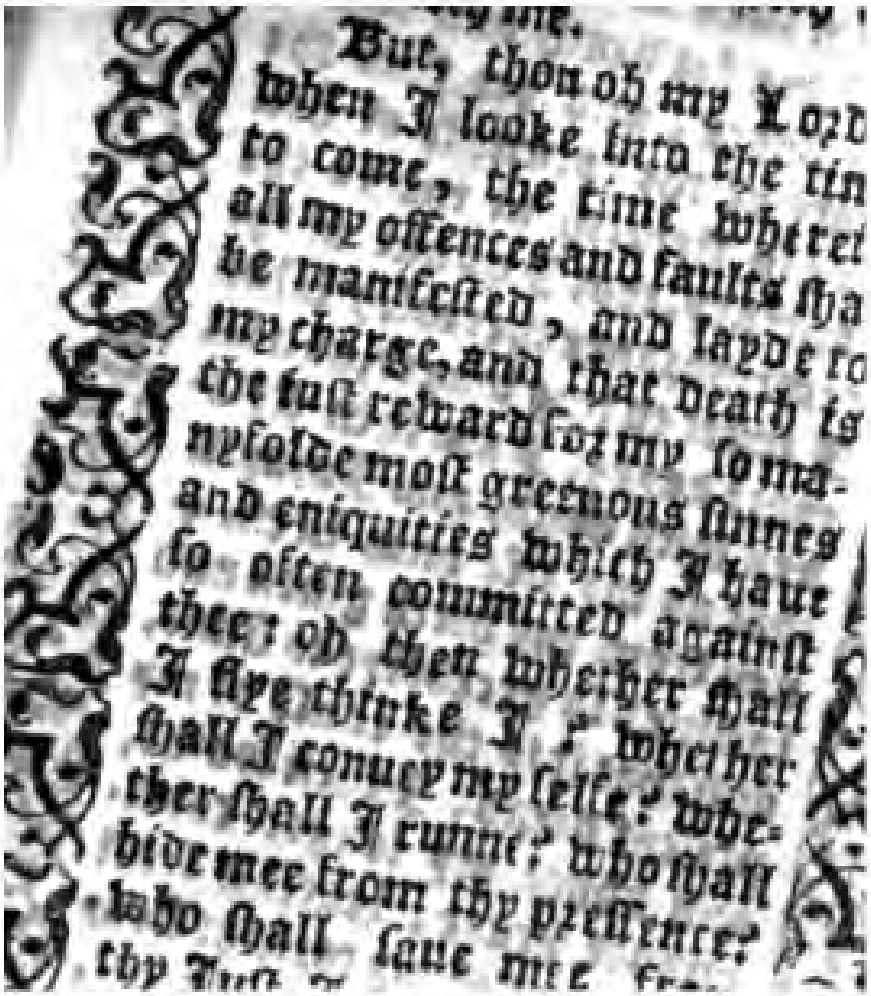
Heere followeth,

thetares of a greeued conscience.

O Almighty God, father of mercy, who art more readye to giue, then wee to aske, more apt to pardon then wee to repent, more willing to receaue the penytent & contrite in heart into thy fauoure and mercye againe, then they to offer

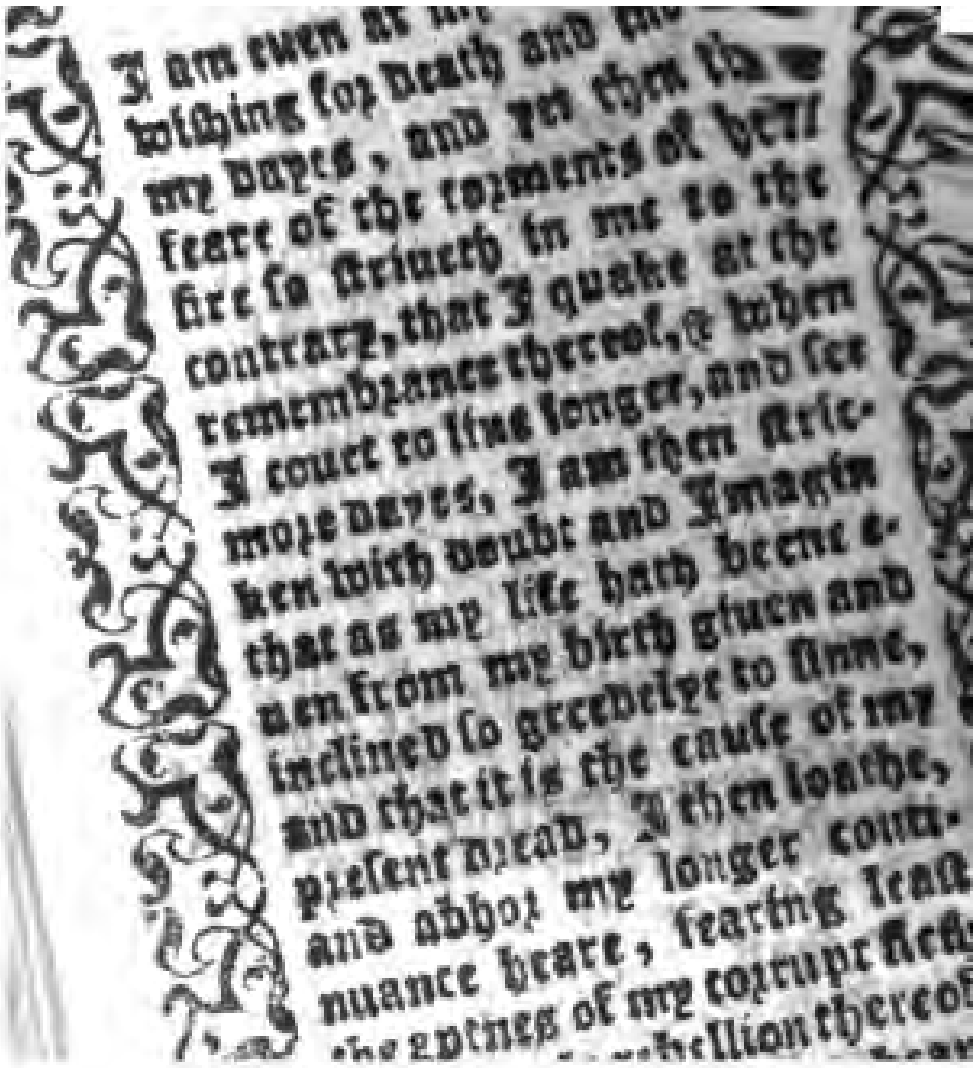
offences, and am moſt ſorrye for my ſins which are ſo vile, and the burthen of them ſo intollerable, that when I turne mine eyes, but to the beholding of them a far of, making but light reckoning of them, I am by and by, ſtricken with ſo great dread, that I am driven to moſt heauy ſighs, greeuious groanes, and thinke my life an enimye vnto mee, wiſhing the beginning of my dayes had beene the daye of my departure out of this miſerable worlde.

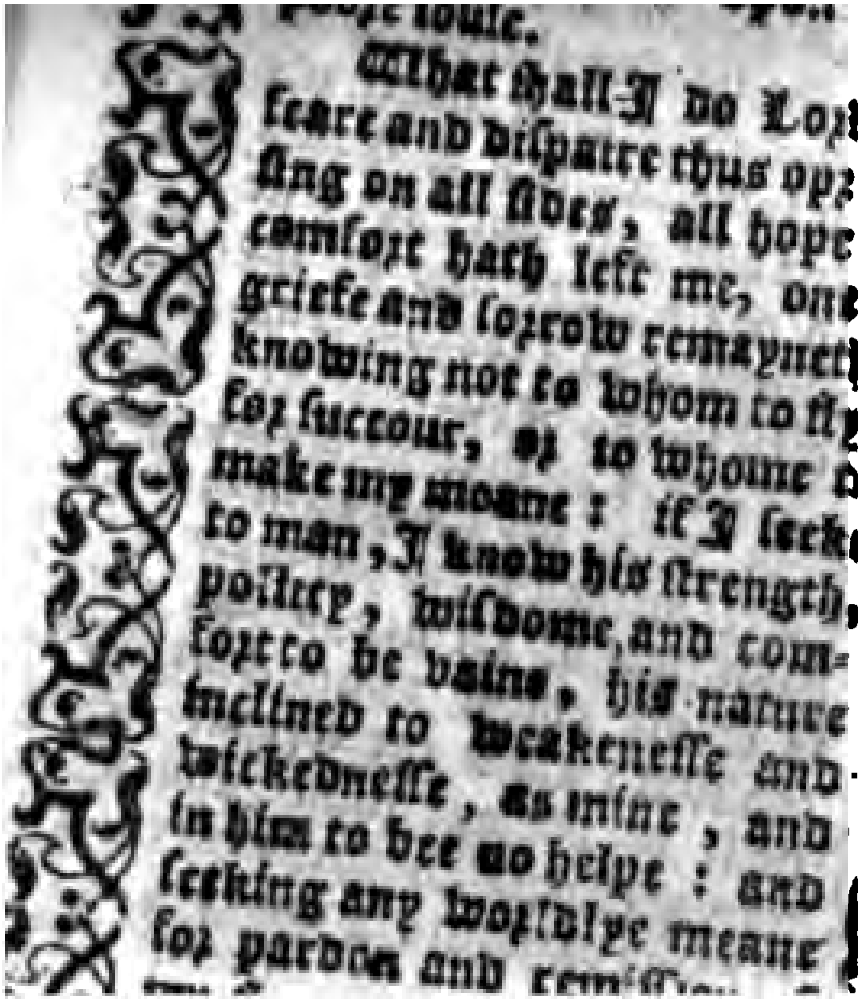
But yet moſt ſweete Lord,



me.

But, thou oh my Lord
when I looke into the tim
to come, the time wherei
all my offences and faults sha
be manifested, and layde to
my charge, and that death is
the iust reward for my so ma-
nyfolde most greeuous sinnes
and iniquities which I haue
so often committed against
thee: oh then whether shall
I flye thinke I? whether
shall I conuey my selfe? whe-
ther shall I runne? who shall
hide mee from thy presence?
who shall saue mee fr-
thy


I am euen at the
wishing for death and the
my dayes, and yet then ha
feare of the torments of hell
fire so striueth in me to the
contrary, that I quake at the
remembrance thereof, & when
I couet to liue longer, and see
more dayes, I am then stric-
ken with doubt and Imagin
that as my life hath beene e-
uen from my birth giuen and
inclined so greedelye to sinne,
and that it is the cause of my
present dread, I then loathe,
and abhor my longer conti-
nuance heare, fearing least
the lothes of my corrupt flesh
rebellion thereof



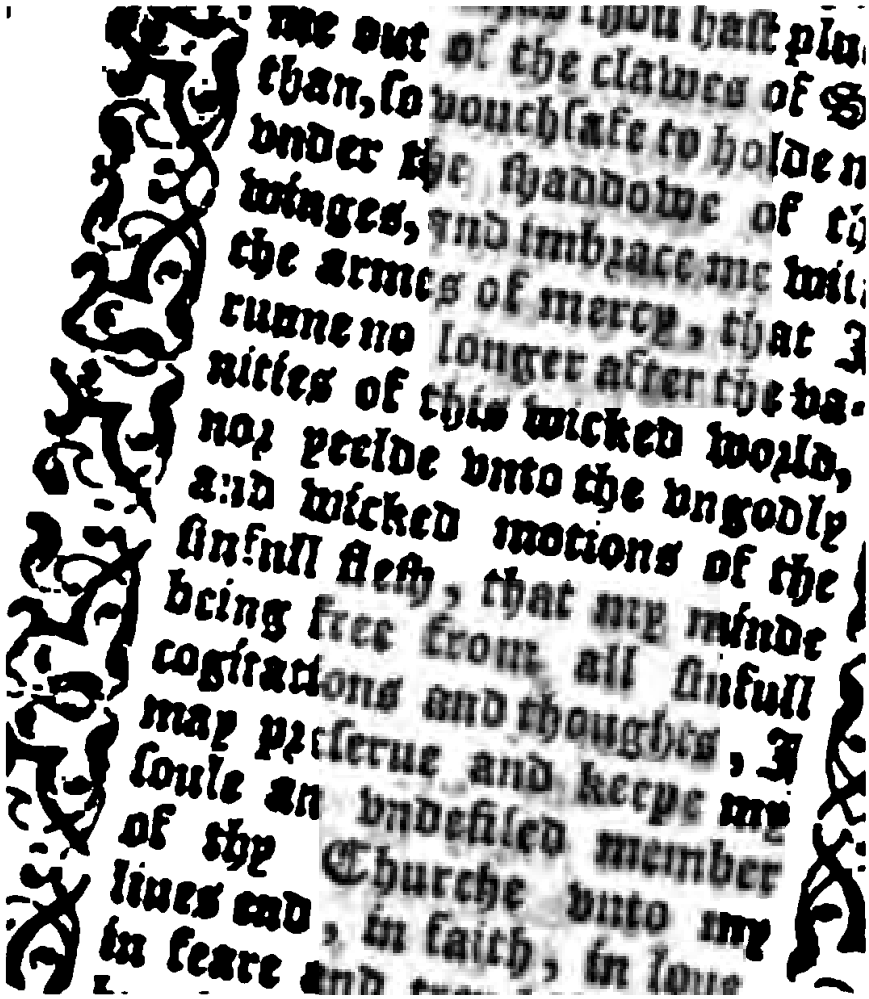
What shall I do Lo
feare and dispaire thus op
fing on all sides, all hope
comfort hath left me, one
griefe and sorrow remayne
knowing not to whom to fl
for succour, or to whome
make my moane: if I seek
to man, I know his strength,
politey, wisdome, and com-
fort to be vaine, his nature
inclined to weakenesse and
wickednesse, as mine, and
in him to bee no helpe: and
seeking any worldlye meane
for pardon and remis

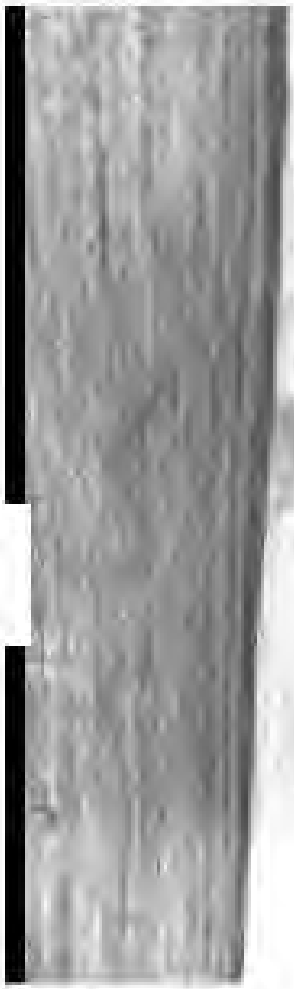
promised to be a mediator for the penitent vnto God thy father: Sweete Jesus, let me taste of thy goodnesse, in obtayning pardon and forgiuenesse for my grieuous and manyfolde sinnes.

It is thy propperty, of thy meere goodnesse and mercye, to call home such as wander and goe astraye, and to traine them vp in new wayes, and mendement of their liues, be their sinnes as redde as scarlet, thou hast said (of thy meer goodnesse and mercye) that thou wilte cleanse them and make them as white as snow, and were they as Purple, thou canst make them to bee

to repentance, without which there is no hope of remission of our sinnes: Thy mercy is infinite, thy loue vnsearchable, and wisdome incomprehensible, whereby thou callest vs, whereby thou louest vs, and whereby thy guidest vs: and euen of mere loue, which thou hast to the saluation of our poore soule (whom thou wouldest rather should conuert then perish) thou hast stirred vp in my hart a loathing of my sinne, wherein I haue walked, and imbraced

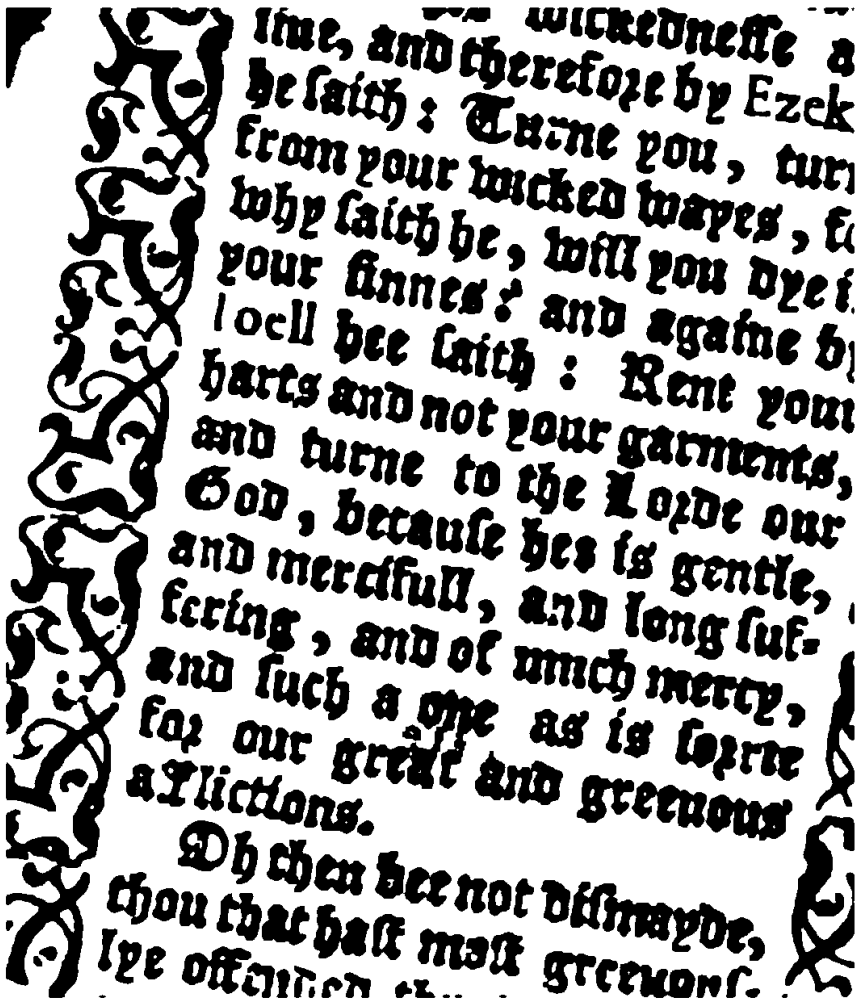
mínde.
Oh that I were as re
to come, as thou to ca
willing to leaue and
ouer, the fulfilling of v
full desires, as thou
saue me: Then should
no more d'well in me, u
it, but should inioy thy
meall sauoure, and ree
thy wings of thy m
euermore: Oh Lord
blye beseech thee, th
hath pleased thee, to
vp at this time to rep
as then hast called
the wilderneſſe of
neſſe, from deepe di
to place me in th





rtfull obedience vnto
uine will for euermore
And though till th
pointed time, this mi
dale must be my cor
citty, and that I must
uen to vse this vaine
according to the nece
worldly causes, as th
dence hath assigned e
to exercise his vocati
graunt oh Lorde, t
minde may bee co
lye conuersant in he
things, and though u
wander in earth, m

Sac
vnfayned f
where then
glory. and
that after
corruptible
enioy the ca
mongſt the
Saints, a
gels, and wi
nall lawde
thee, the F
and the hol
persons in
in white, w
Amen.



wickednesse a
fine, and therefore by Ezek
he saith: Turne you, turn
from your wicked wayes, f
why saith he, will you dye i
your sinnes? and againe by
Ioell hee saith: Rent your
harts and not your garments,
and turne to the Lorde our
God, because hes is gentle,
and mercifull, and long suf-
fering, and of much mercy,
and such a one as is sorrie
for our great and greevous
afflictions.

Oh then bee not dismayde,
thou that hast mast greevous
lye offended

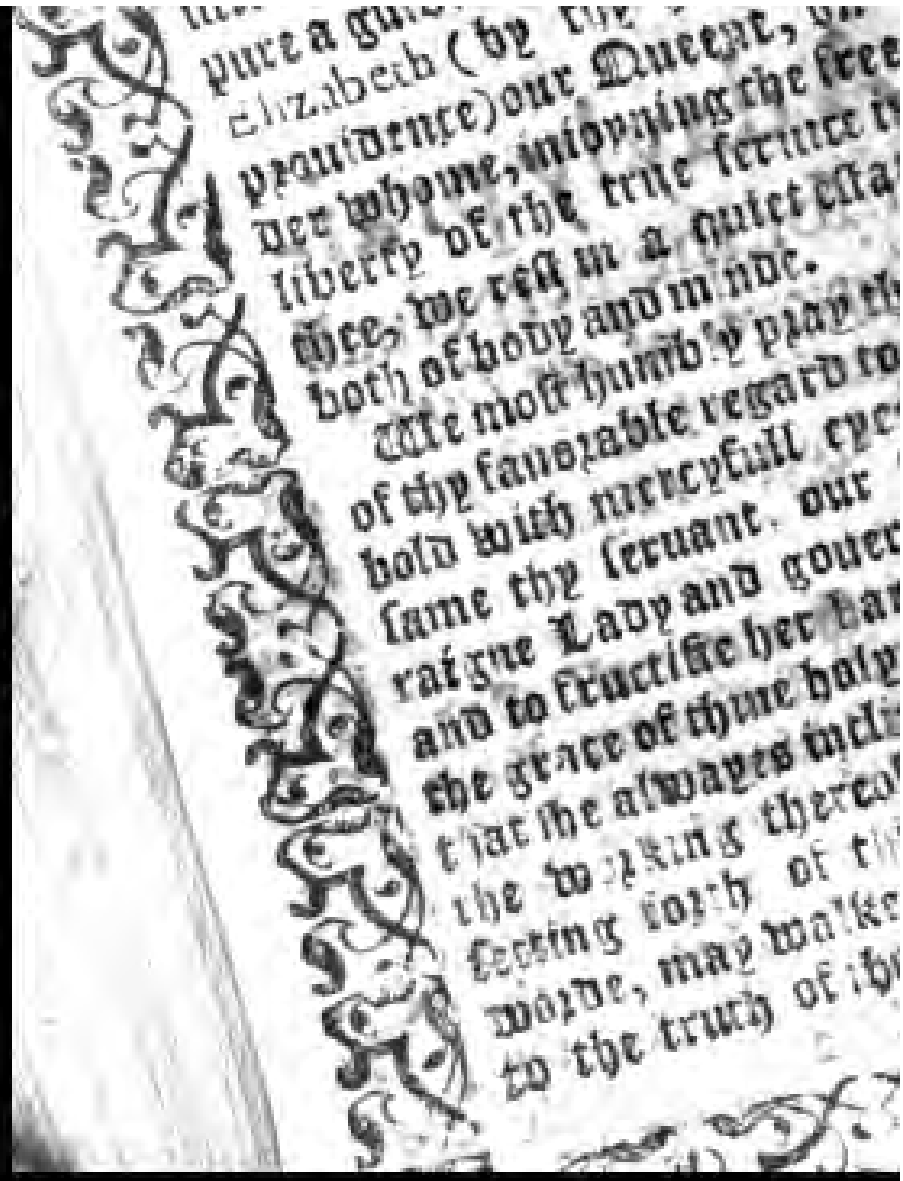
Mary Magdaler, while wic-
cednesse was greatest, vppon
repentance the receiued par-
don, as also the theefe and the
Publican, and many other.

Remember the comforta-
ble saying of Christ, who
saith: Come vnto me all you
that are heauy loaden, and I
will refresh you, he calleth vs
not to refuse vs, but to com-
fort vs: wherefore I say dis-
paire not, but in hartie praier,
and by vnfayned repentance
turne to the Lord, and he will
receaue thee, and cloath thee
with grace, by the example

as ſcarlet, he will make them as white as ſnow.

A dayly prai-er for the perpetuall *happynes of our ſacred* gratious ſoueraigne Queene *Elizabeth.*

O Thou eternall God, Lord of all mercy, King of all kings and kingdomes of the earth, all poſſible thankes we giue vnto thee, for that thou haſt vouchſafed, to place ouer vs thy



cerely that wee thy ſeruants, and vnder thee her ſubiects, may be aſhamed to fall from that due forme of honoring thy name, which for thy glory, through thy grace, by the rule of thy holy word, is preſcribed vnto vs: and vouchſafe to ſtir vp in her zeale of thy glory, and a deſire to eſtabliſh whatſoeuer wanteth in this church of England, for the increaſe of true and ſincere diſcipline: banish from her hart all ignorance, and plant therein perfect wiſdome, and knowledge of thy heauenly will, giue her an obedient minde, abounding with all humilitye to-

saue and defend
tirrany of forraigne power
authority, and from all
as profesſe not inwardly
fained zeale of thy goſpel
her godly counceilours,
zealous and true harted
miſters of thy will, that
we according to the truth
euery one ſeuerall functi
may ſincerely ſerue
this life, and in the end
nermore raigne with
thy heauenlye kingdom
Jeſus Chriſt his
onely redeemer, aduoca
and ſweete ſauiour, A
S

Sacrifice.

Sweet conſolations fo
a Sinner, or the ſoules
melody.

Aske what thou wilt,
and thou ſhalt haue,
If thou in Chriſt
the ſame do craue,
For Chriſt thy
mediator ſees,
When thou to him
doſt fall on knees.

Before thou doe
thy worke begin,
Of God craue pardon
for thy ſinne,
And thy worke
ſhall proſper ſo.

At night when thou
doost seeke to rest,
Commit thee to
the almightes hest,
For when thou layest
thee downe at night,
Thou art not sure
to see day light.

Confesse thy sinnes
to God on high,
Who pardons sinners
when they crye,
Vnlay thy faults
to him in time
Who shall in Christ
forgiue thy crime.

Sacrifices.

If thou wilt haue,
what thou doſt craue,
Pray thou in faith
thy ſoule to ſaue,
Elſe what thou ſaieſt
is all in vaine,
Thy prayers turne
to ſinne againe.

If thou with ſinne
afflicted be,
Oh then (ſaith Chriſt)
come thou to me,
I am the way,
walke thou therein
Imbrace the truth,
abandon ſinne.

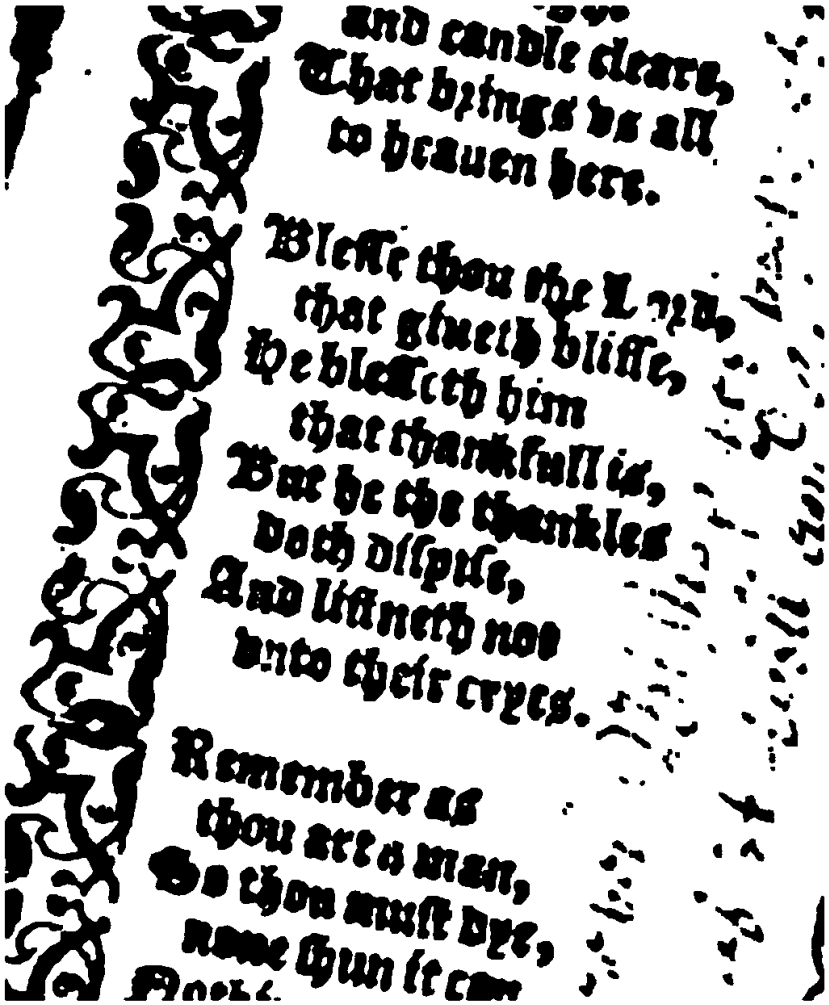
The God aboue
vouchſafe thy loue,

To

that plaies [illegible]
But for him, who
thankles runne,
Their wealth shall wast
as wax in sunne.

Do nothing but set
first thou crave,
Ayd from the Lord
good end to have,
So shalt thou have
successe allwayes,
As thou wilt wish
and happy dayes.

Attend unto the
Gospell bright,
Here it, and read it,
and live upright.



and candle cleare,
That bringes vs all
to heauen here.

Blesse thou the Lord,
that giueth bliſſe,
He bleſſeth him
that thankfull is,
But he the thankles
doth diſpiſe,
And liſneth not
vnto their cryes.

Remember as
thou art a man,
So thou muſt dye,
none shun it can

Sacrifice.

Euen as thy wealth
increaſeth ſo,
Pray that it well
thou maiſt beſtow:
For he that hath
his wealth at will,
Is plauged worſt
(vſing it ill.)

Though thraldome thou
do here abide,
Be patient ſtill,
God will prouide,
To eaſe thee,
or to end thy dayes:
Beare thou his croſſe,
and giue him praiſe.

If thou take God
to be thy ſtay,

Thy

But if elſe where
thou looke for ayd,
The ſimpleſt will
make thee diſmaſy.

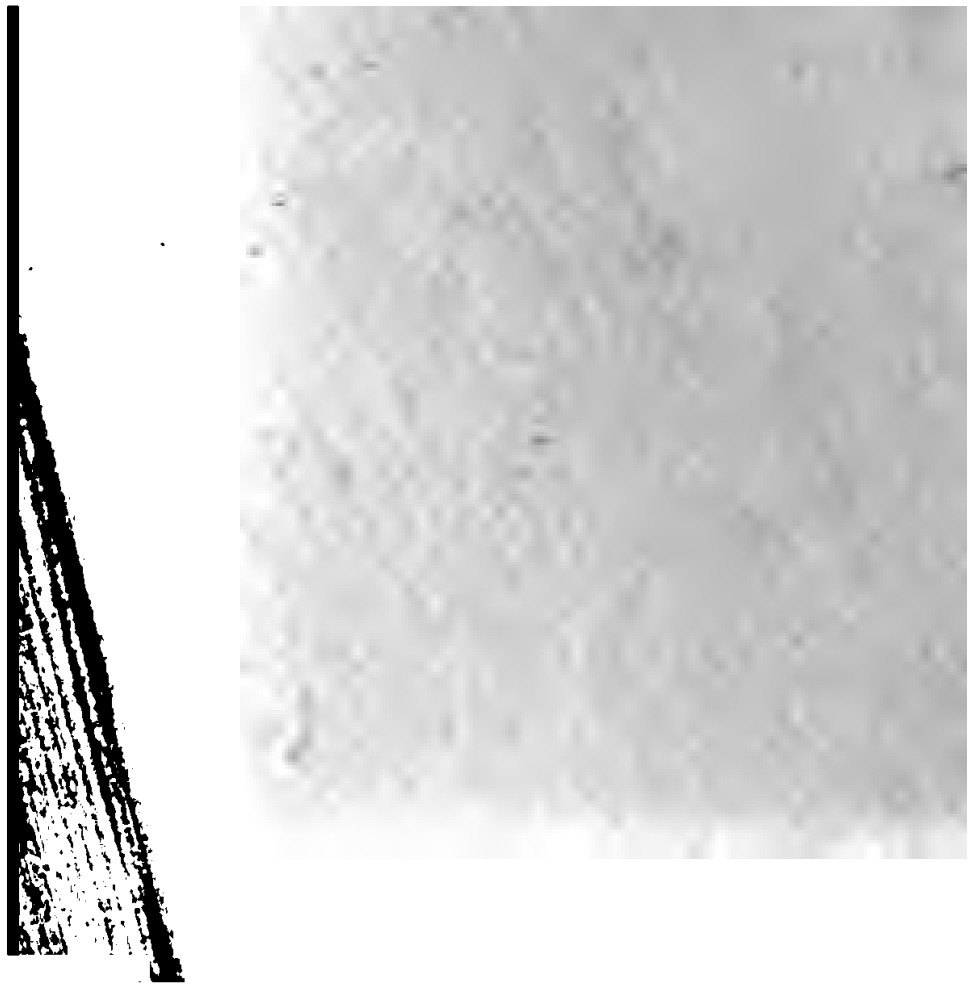
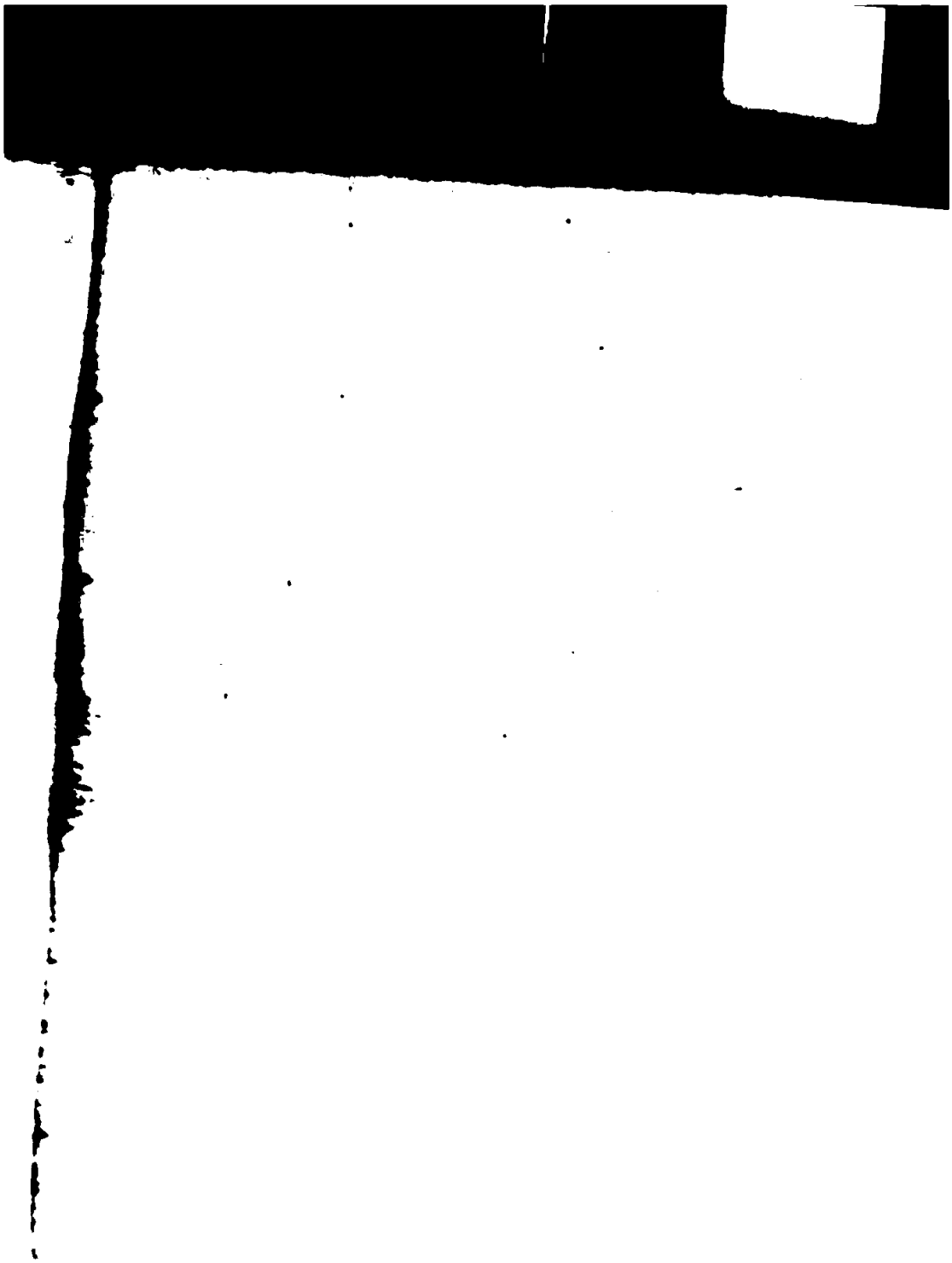
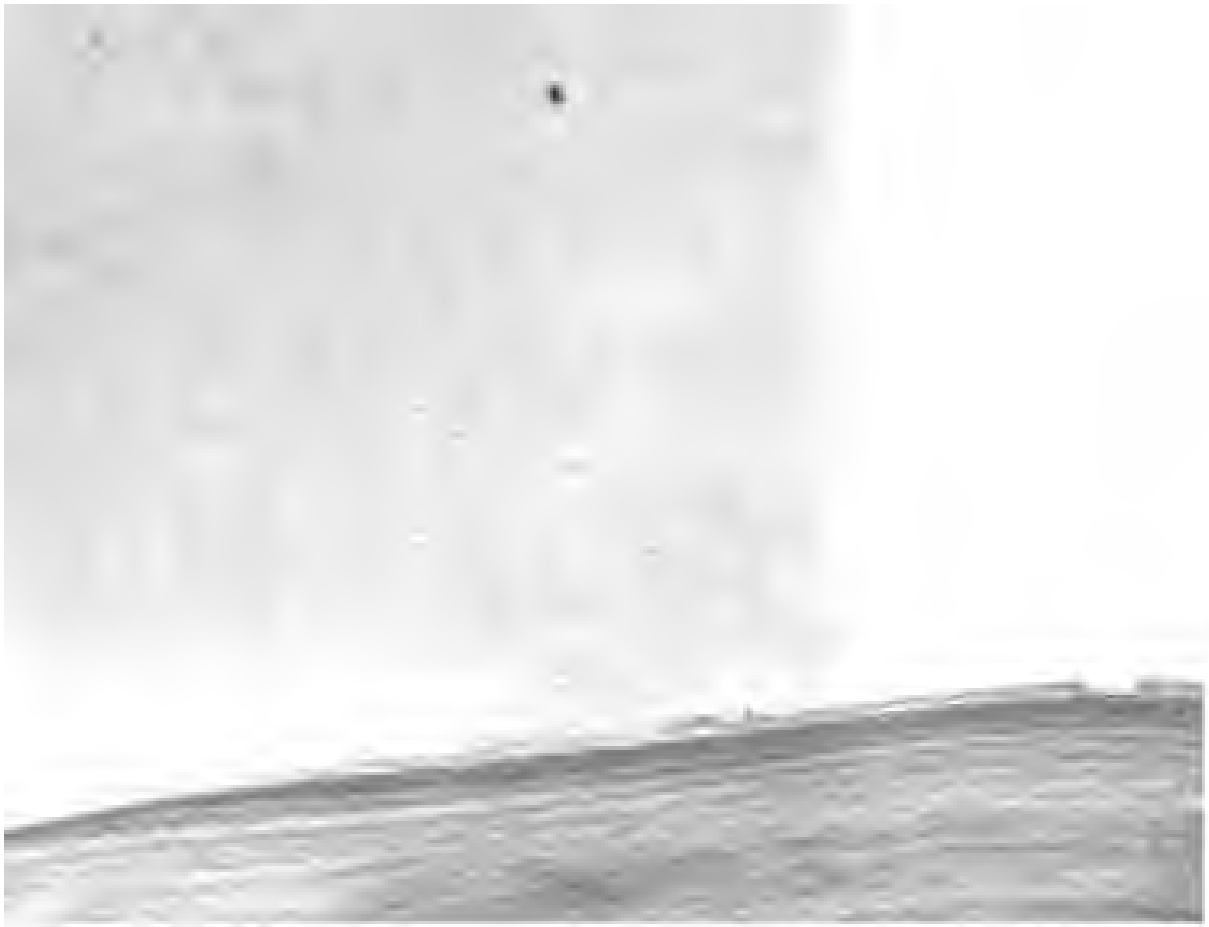
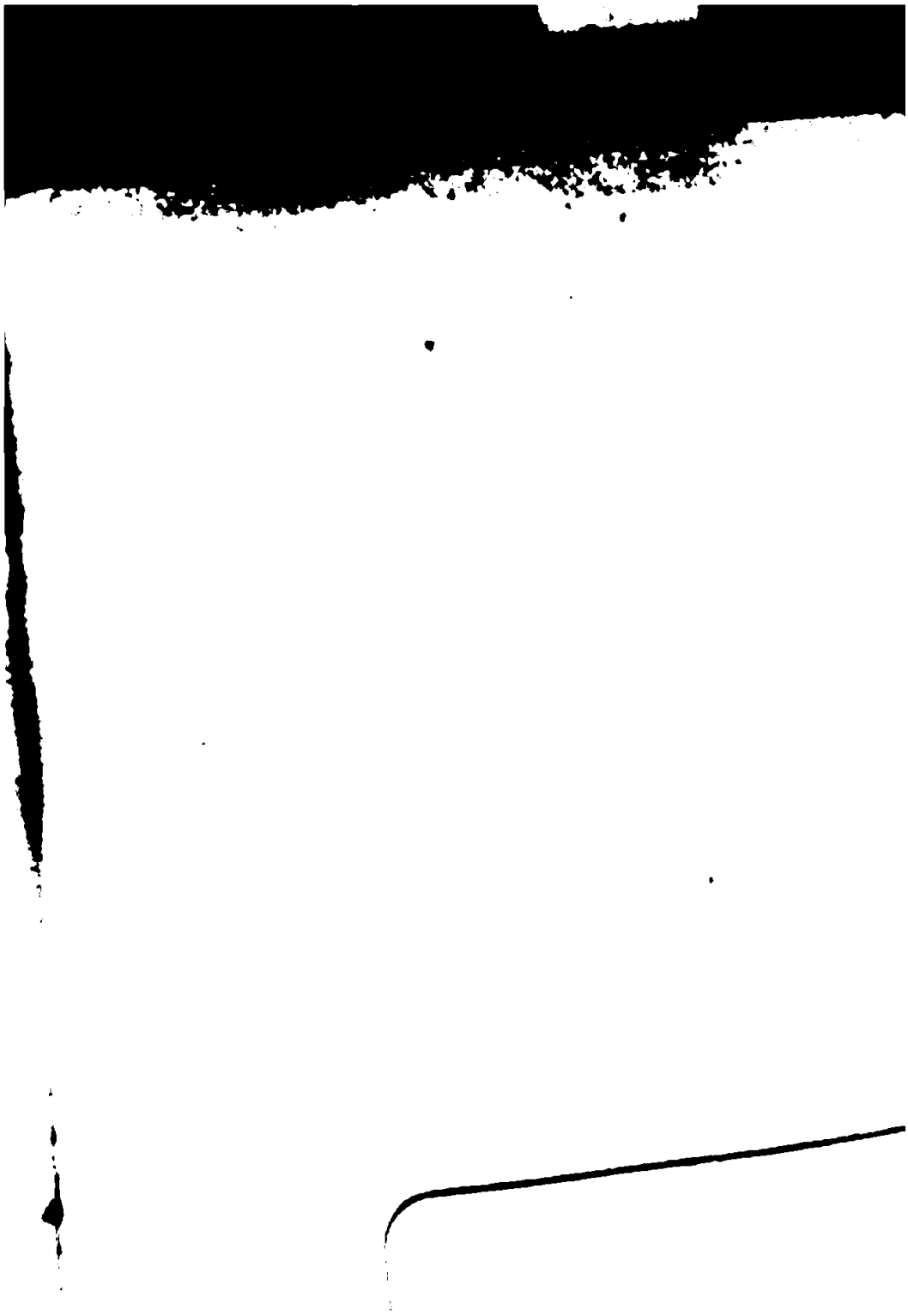
When ſickneſſe ſore
oppreſſeth thee,
Repaire to Chriſt
take phiſick free.
He cures the ſore
that Sathan makes
And ſadnes that
the body takes.

And to conclude
pray God alwa
To bleſſe our M
with happy da

Sacrifice.

Whose wisdoms
vnder God so long,
Hath kept this land
from forraigne wrong.

FINIS.

Imprinted at Londo
by the Widdow Simso
for Thomas Pauier.

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